

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLĀH, THE GRACIOUS, THE MERCIFUL

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ

*The best among you is the one who learns the Holy Qur'ān
and teaches it to others*

(Bukhārī)

TA'LĪMUL QUR'ĀN

A Self-Study Book

for

**Learning the Correct Recitation and
Translation of the Holy Qur'ān**

Dr. Karimullah Zirvi

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TA'LĪMUL QUR'ĀN

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In the name of Allāh the Gracious, the Merciful

TA'LĪMUL QUR'ĀN

FOREWORD

Allāh, the Omniscient, the All-Knowing, has revealed the Holy Qur'ān to Ḥaḍrat Muḥammad (peace and blessings of Allāh be upon him) as the guidance for all mankind for all times. It is a very concise book in the Arabic language. Merely reading the Holy Qur'ān earns one a mighty reward. Our beloved master, the Holy Prophet (peace and blessings of Allāh be upon him) has said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الِّمَّ حَرْفٌ
أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَ مِيمٌ حَرْفٌ

*mann qara-a ḥarfān min kitābillāhi falahū ḥasanatun walḥasanatu bi'ashri
amthālihā lā aqūlu alif lam mīm ḥarfūn alifun ḥarfūn wa lamun ḥarfūn wa
mīmūn ḥarfūn*

"When a person recites one letter from the Book of Allāh, that is one good deed equal to ten good deeds the like of it. I do not say that Alif, Lām, and Mīm is a letter; but Alif is a letter, Lām is a letter, and Mīm is a letter."

(Tirmadhī)

He (peace and blessings of Allāh be upon him) further exhorts:

اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

iqra'ul-qur'āna fa innahū ya'ti yaumal qiyāmati shafi'an li-aṣḥābihī

"Keep reading the Qur'ān for it will intercede for its readers on the Day of Judgement."

(Muslim)

The Promised Messiah (on whom be peace) received a revelation in a vision about the Holy Qur'ān.

He (on whom be peace) states:

"I saw in a vision that *Ḥaẓīratul Quds* (i.e., heaven) is being watered with the water of the Holy Qur'ān and the Holy Qur'ān is a great ocean which is surging with thunder. Whosoever drinks from this water will not only remain himself alive but also will be able to make others alive."

(Rūḥānī Khazā'in, Vol. 5, pp. 545-546)

Reading and comprehension of the Holy Qur'ān is incumbent upon all followers as they are to lead their lives in complete conformity with its teachings. So to facilitate this, Dr. Karīmullāh Zirvī has compiled a self-study book entitled, "Ta'limul Qur'ān" for learning the correct recitation and translation of the Holy Qur'ān. It is a step-by-step guide to learn the correct recitation of the Holy Qur'ān. It also comprises a selection from the commentary of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} to generate interest in the reader and for the appreciation and comprehension of the Holy Book.

We pray that Allāh accepts this effort and that readers benefit from it immensely.

Daud A. Hanif
Missionary In Charge and
Nā'ib Amīr Jamā'at, USA

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In the name of Allāh the Gracious, the Merciful

TA'LĪMUL QUR'ĀN

INTRODUCTION

The teaching and learning of the Holy Qur'ān is a source of great blessing.

God Almighty says in the Holy Qur'ān:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

wa rattilil Qur'āna tarfila

And recite the Qur'ān slowly and thoughtfully (73:5)

The Holy Prophet^{sa} said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

khairukum man ta'allamal qur'āna wa 'allamahū

"The best among you is the one who learns the Holy Qur'ān and teaches it to others"

Ḥaḍrat Masīh Mau'ūd^{as} states about the Holy Qur'ān:

1. Recitation of the Holy Qur'ān melodiously is also a worship.
2. There is a blessing in the Holy Qur'ān that its recitation expands one's mind and removes speech impediments.
3. The real purpose of recitation of the Holy Qur'ān is to learn truth, to gain knowledge and to make a pious change in one's self.
4. I say it repeatedly and loudly that loving and obeying the Holy Qur'ān and the Holy Prophet^{sa} can make one capable of showing miracles.

In his book, Kashtī Nūḥ, the Promised Messiah^{as} has exhorted his community in these words:

"The real and perfect paths of salvation have been opened only by the Holy Qur'ān; all others were only its shadows. Therefore, you should study this Holy Scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For indeed, as God has conveyed to me:

الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ

al-khairu kulluhū fil-qur'ān

i.e. All sort of virtues are in the Holy Qur'ān

All kinds of good are to be found in it - and this is truth. Unfortunate, indeed, are the people who give preference to other things over it. The Holy Qur'ān is the fountainhead of your salvation for all betterment and success. There is not even a single spiritual need which has not been met for you in this Holy Book. The supporter or falsifier of your faith on the Day of Judgement would be the Holy Qur'ān, and apart from this book, there is no other under the heavens, which can provide you with direct guidance. It is indeed a great blessing of God upon you that He has bestowed upon you a book like this. ... Realize, therefore, the value of the blessings bestowed upon you. It is a precious blessing and a great treasure."

(Kashfī Nūḥ, Rūḥānī Khazā'in, Vol. 19, p. 26)

Ḥadrat Khalifatul Masīh V^{aba} in his Friday Sermon of September 24, 2004, stated the following with regards to teaching the recitation and translation of the Holy Qur'ān:

"Every Aḥmadī should make sure that he himself, and his wife and children recite the Holy Qur'ān regularly. He should also make a full effort to learn the translation of the Holy Qur'ān. In addition, he should read Ḥadrat Masīh Mau'ūd's^{as} Commentary of the Holy Qur'ān. They should recite the Holy Qur'ān as if it is not an ordinary book, but rather keeping in mind that it is the Word of God Almighty."

Ḥadrat Khalifatul Masīh IVth in his Friday Sermon of June 19, 1998 stated the following with regards to the teaching of the recitation and translation of the Holy Qur'ān:

"Just teaching the reading of the Holy Qur'ān is not enough. When you teach the meaning of the Holy Qur'ān, love for the Holy Qur'ān is bound to develop. ... If love of the Holy Qur'ān is established in one's self, all the problems of one's life will be solved. For those who love the Holy Qur'ān, evils disappear and they are given a new life."

By the Grace of God Almighty, it has become possible for us to hold the Ta‘limul Qur’ān Classes in different regions of the USA during the past several years. The purpose of these classes has been to create awareness about the importance of learning and teaching the Holy Qur’ān with translation. Thus, the objectives of the Ta‘limul Qur’ān Classes were:

1. *Learn to recite the Holy Qur’ān correctly.*
2. *Learn split-word translation of the Holy Qur’ān.*
3. *Follow guidelines for the study of the commentary of the Holy Qur’ān.*
4. *Develop trainers for training others in the family.*
5. *Develop love of the study of the Holy Qur’ān.*

This book, Ta‘limul Qur’ān, has been prepared as a self-study book for learning the correct recitation and translation of the Holy Qur’ān and also for use as teacher's guide in the Ta‘limul Qur’ān Classes. It is a compilation of the material already published in the literature. For more details, the readers are urged to read the following:

- i. The Holy Qur’ān (English Translation): Maulawī Sher ‘Alī^{ra}
- ii. The Holy Qur’ān (English Translation and Short Commentary): Edited by Malik Ghulām Farīd^{ra}
- iii. The Holy Qur’ān (Urdū Translation): Mīr Muḥammad Ishāq^{ra}
- iv. Qā‘idah Yassarnal Qur’ān: Pīr Manzūr Muḥammad^{ra}
- v. Tartilul Qur’ān: Abū Lauda‘ Al-Ḥāfīz
- vi. Aṭ-Ṭarīq (Urdū): Abū Lauda‘ Al-Ḥāfīz
- vii. Correction of Some Common Mistakes (Urdū): Professor Sūfī Bishārat-ur-Raḥmān, MA
- viii. Invocations of the Holy Prophet^{sa}: Dr. Karīmullāh Zīrvī
- ix. Meanings of the Difficult Words of the Holy Qur’ān: Compiled by Bashīr Aḥmad Qamar (English Translation by Ṭāḥīr Maḥmūd Aḥmad).
- x. Tajwīd for Beginners: M. Q. I. Ishāq, Aẓhar Academy Ltd., London, UK

The main features of the material covered in the book are:

1. *Fundamentals of the proper recitation of the Holy Qur’ān*
 - i. *Ramūz-e-Auqāf (Various stop signs of the Holy Qur’ān).*
 - ii. *Correction of some common mistakes.*
 - iii. *Basic Arabic Grammar.*
2. *Translation of Sūrah Al-Fātiḥah and the first five Rukū‘ of the following Sūrahs of the Holy Qur’ān: Al-Baqarah, Āl-e-‘Imrān, Al-Nisā’, and Al-Mā‘idah.*

3. *Qur'ānic vocabulary (Split-word translation of Sūrah Al-Fatiḥah and Sūrah Al-Baqarah) to learn translation of the Holy Qur'ān.*
4. *Guidelines for the memorization of the Holy Qur'ān.*
5. *Qur'ānic prayers.*

I am greatly thankful to Dr. Ahsanullah Zafar, Amīr Jamā'at, USA and Hafiz Samiullah Chaudhary for their interest and guidance towards making the Ta'limul Qur'ān program successful. I am also thankful to Maulana Munir-ud-Din Shams, Additional Wakilut-Taṣnīf, London and Maulana Daud Ahmad Hanif, Missionary In Charge and Nā'ib Amīr, USA for reviewing this book. I appreciate Mr. Latif Ahmed's help in making the cover of the book.

May God Almighty make this book a source of learning correct recitation and translation of the Holy Qur'ān. May all who study this book develop a love of the study of the Holy Qur'ān. Āmīn.

Karimullah Zirvi

SYSTEM OF TRANSLITERATION

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- | | |
|---|---|
| ا | at the beginning of a word, pronounced as <i>a</i> , <i>i</i> , <i>u</i> preceded by a very slight aspiration, like <i>h</i> in the English word 'honour'. |
| ث | <i>th</i> , pronounced like <i>th</i> in the English word 'thing'. |
| ح | <i>h</i> , a guttural aspirate, stronger than <i>h</i> . |
| خ | <i>kh</i> , pronounced like the Scotch <i>ch</i> in 'loch'. |
| ذ | <i>dh</i> , pronounced like the English <i>th</i> in 'that'. |
| ص | <i>s</i> , strongly articulated <i>s</i> . |
| ض | <i>d</i> , similar to the English <i>th</i> in 'this'. |
| ط | <i>t</i> , strongly articulated palatal <i>t</i> . |
| ظ | <i>z</i> , strongly articulated <i>z</i> . |
| ع | ' , a strong guttural, the pronunciation of which must be learnt by the ear. |
| غ | <i>gh</i> , a sound approached very nearly in the <i>r</i> 'grasseye' in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it. |
| ق | <i>q</i> , a deep guttural <i>k</i> sound. |
| ء | ' , a sort of catch in the voice. |

Short vowels are represented by *a* for ا (like *u* in 'bud'); *i* for ي (like *i* in 'bid'); *u* for و (like *oo* in 'wood'); the long vowels by *ā* for آ or ا (like *a* in 'father'); *ī* for ي (like *ee* in 'deep'); *ai* for ا (like *i* in 'site'); *ū* for و (like *oo* in 'root'); *au* for ا (resembling *ou* in 'sound').

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, and ’ for ء. Commas as punctuation marks are used according to the normal usage.

For the nasal sound of 'n' ن (Nūn) when و (Wāw) or ی (Yā’) with *shadda* follow the tanwīn has been represented by the symbol 'ñ'. Thus مِنْ وَ would be transliterated as 'miñwwa'.

The name of Muḥammad^{sa}, the Holy Prophet of Islām, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allāh be upon him). The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for ‘*Alaihissalām* (on whom be peace). The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (May Allāh be pleased with him/her/with them). The symbol ^{rh} stands for *Raḥimahullāhu Ta‘ālā* (may Allāh's blessings be on him). The symbol ^{aba} stands for *Ayyadahullāhu Ta‘ālā Binaṣrihil ‘Azīz* (May Allāh strengthen him with His Mighty help). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case.

THE HOLY QUR'ĀN

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝

dhālikal kitābu lā raiba fih hudallil muttaqīn

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

RECITATION OF THE HOLY QUR'ĀN

عَنِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي
جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ -

*'anibni 'abbāsin^{ra} qāla qāla rasūlullāhi^{sa} : innalladhī laisa fī jaufīhī shai'un
minal-qur'āni kal baitil kharibi*

Ḥaḍrat Ibn 'Abbās^{ra} relates that the Holy Prophet^{sa} said:

He in whose heart there is nothing of the Qur'ān is
like a house in ruin.
(Tirmadhī)

THE HOLY QUR'ĀN

What is the Qur'ān

The Qur'ān is the record of the verbal revelations in Arabic from God Almighty to the Holy Prophet Muhammad^{sa}, over a period of about 23 years (610-632 AD). The word Qur'ān means that which is often read or recited. It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qur'ān also contains numerous prophecies for the future. The Holy Qur'ān calls itself a reminder to the worlds:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

in huwa illā dhikrullil 'ālamīn

It is nothing but a Reminder unto all the worlds. (81:28)

Compilation of the Holy Qur'ān

The Divine revelations were committed to memory and written down by scribes appointed by the Holy Prophet^{sa}. He, himself, indicated the arrangement of verses and chapters in the Qur'ān, as we find it today. So the entire text of the Holy Qur'ān was written on barks, leafs etc., during the lifetime of the Holy Prophet^{sa}. However, the compilation of it, in one volume, was undertaken and completed during the Khilāfat of Ḥadrat Abū Bakr^{ra}.

Chapters and Verses of the Holy Qur'ān

The Qur'ān is divided into one hundred and fourteen Sūrahs or Chapters. This division is based upon their subject matter and has the authority of the Holy Prophet^{sa}. Each Sūrah has a name given to it, and is further divided into *Āyāt* or verses. However, the division of the Holy Qur'ān into thirty Sīpārahs or Parts is arbitrary. A reference to a particular verse of the Holy Qur'ān is generally represented by two numbers separated by a colon, ":". For example, the reference (2:187) means the 187th verse of the 2nd Chapter.

Safeguarding of the Holy Qur'ān

As soon as a revelation was received by the Holy Prophet^{sa} it was recorded in writing from his dictation. A number of persons are known to have been employed by the Holy Prophet^{sa} for this purpose. Of these the names of the following fifteen have been

mentioned in the traditions (Fath al-Bārī, Vol. 9, p. 19):

1. Zaid bin Thābit
2. Ubayy ibn Ka'b
3. 'Abdullāh bin Sa'd bin Abī Sarḥ
4. Zubair bin al-'Awwām
5. Khālīd bin Sa'īd bin al-'Ās
6. Abān bin Sa'īd bin al-'Ās
7. Hanḏalā bin al-Rabī' al-Asadī
8. Mu'aiqib bin Abī Fāṭima
9. 'Abdullāh bin Arqam al-Zuhri
10. Shuraḥbīl bin Ḥasana
11. 'Abdullāh bin Rawāḥa
12. Abū Bakr
13. 'Umar
14. 'Uthmān
15. 'Alī

Whenever the Holy Prophet^{sa} received a revelation, he would send for one of these persons and dictate to him the text of the revelation he had received.

A very distinctive feature of the Holy Qur'ān is that it contains a Divine guarantee for its perpetual preservation. God Almighty says in the Holy Qur'ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ٥

innā nahnu nazzalnadhikra wa innā lahū la ḥāfiẓūn

We sent down this book and verily We shall safeguard it. (15:10)

As a result of this guarantee, the text of the Holy Qur'ān has remained unchanged for more than fourteen hundred years.

Some More Facts About the Holy Qur'ān

- First Qur'ānic revelation was Sūrah Al-'Alaq, verses 2-5.
- Last Qur'ānic revelation was Sūrah Al-Baqarah, verse 282, or Sūrah Al-Mā'idah, verse 4.
- The total number of letters in the Holy Qur'ān is 323,760.
- The total number of words in the Holy Qur'ān is 86,430.
- The number of Ruku' in the Holy Qur'ān is 540.
- The number of places of *Sajdah Tilawat* (prostration during recitation) is fifteen.

CHAPTERS (SŪRAHS) OF THE HOLY QUR'ĀN

CHAPTER	NAME	CHAPTER	NAME
Chapter 1	Al-Fātiḥah	Chapter 31	Luqmān
Chapter 2	Al-Baqarah	Chapter 32	Al-Sajdah
Chapter 3	Āl-e-‘Imrān	Chapter 33	Al-Aḥzāb
Chapter 4	Al-Nisā’	Chapter 34	Sabā’
Chapter 5	Al-Mā'idah	Chapter 35	Fāṭir
Chapter 6	Al-An‘ām	Chapter 36	Yā Sīn
Chapter 7	Al-A‘rāf	Chapter 37	Al-Ṣāffāt
Chapter 8	Al-Anfāl	Chapter 38	Ṣād
Chapter 9	Al-Taubah	Chapter 39	Al-Zumar
Chapter 10	Yūnus	Chapter 40	Al-Mu'min
Chapter 11	Hūd	Chapter 41	Hā Mīm al-Sajdah
Chapter 12	Yūsuf	Chapter 42	Al-Shūrā
Chapter 13	Al-Ra'd	Chapter 43	Al-Zukhruf
Chapter 14	Ibrāhīm	Chapter 44	Al-Dukhān
Chapter 15	Al-Ḥijr	Chapter 45	Al-Jāthiyāh
Chapter 16	Al-Naḥl	Chapter 46	Al-Aḥqāf
Chapter 17	Banī Isrā'īl	Chapter 47	Muḥammad
Chapter 18	Al-Kahf	Chapter 48	Al-Fath
Chapter 19	Maryam	Chapter 49	Al-Ḥujurāt
Chapter 20	Ṭā Hā	Chapter 50	Qāf
Chapter 21	Al-Anbiyā’	Chapter 51	Al-Dhāriyāt
Chapter 22	Al-Ḥajj	Chapter 52	Al-Ṭūr
Chapter 23	Al-Mu'minūn	Chapter 53	Al-Najm
Chapter 24	Al-Nūr	Chapter 54	Al-Qamar
Chapter 25	Al-Furqān	Chapter 55	Al-Raḥmān
Chapter 26	Al-Shu‘arā’	Chapter 56	Al-Wāqī‘ah
Chapter 27	Al-Naml	Chapter 57	Al-Ḥadīd
Chapter 28	Al-Qaṣaṣ	Chapter 58	Al-Mujādalah
Chapter 29	Al-‘Ankabūt	Chapter 59	Al-Ḥashr
Chapter 30	Al-Rūm	Chapter 60	Al-Mumtaḥinah

CHAPTERS (SŪRAHS) OF THE HOLY QUR'ĀN

CHAPTER	NAME	CHAPTER	NAME
Chapter 61	Al-Ṣaff	Chapter 91	Al-Shams
Chapter 62	Al-Jumu'ah	Chapter 92	Al-Lail
Chapter 63	Al-Munāfiqūn	Chapter 93	Al-Ḍuḥā
Chapter 64	Al-Taghābun	Chapter 94	Al-Inshirāḥ
Chapter 65	Al-Ṭalāq	Chapter 95	Al-Tīn
Chapter 66	Al-Taḥrīm	Chapter 96	Al-'Alq
Chapter 67	Al-Mulk	Chapter 97	Al-Qadr
Chapter 68	Al-Qalam	Chapter 98	Al-Bayyinah
Chapter 69	Al-Ḥāqqah	Chapter 99	Al-Zilzāl
Chapter 70	Al-Ma'ārij	Chapter 100	Al-'Ādiyāt
Chapter 71	Nūh	Chapter 101	Al-Qāri'ah
Chapter 72	Al-Jinn	Chapter 102	Al-Takāthur
Chapter 73	Al-Muzzammil	Chapter 103	Al-'Aṣr
Chapter 74	Al-Muddaththir	Chapter 104	Al-Humazah
Chapter 75	Al-Qiyāmah	Chapter 105	Al-Fīl
Chapter 76	Al-Dhar	Chapter 106	Al-Quraish
Chapter 77	Al-Mursalāt	Chapter 107	Al-Mā'ūn
Chapter 78	Al-Naba'	Chapter 108	Al-Kauthar
Chapter 79	Al-Nazī'āt	Chapter 109	Al-Kāfirūn
Chapter 80	'Abasa	Chapter 110	Al-Naṣr
Chapter 81	Al-Takwīr	Chapter 111	Al-Lahab
Chapter 82	Al-Infiṭār	Chapter 112	Al-Ikhlāṣ
Chapter 83	Al-Taṭfīf	Chapter 113	Al-Falaq
Chapter 84	Al-Inshiqāq	Chapter 114	Al-Nās
Chapter 85	Al-Burūj		
Chapter 86	Al-Ṭāriq		
Chapter 87	Al-A'lā		
Chapter 88	Al-Ghāshiyah		
Chapter 89	Al-Fajr		
Chapter 90	Al-Balad		

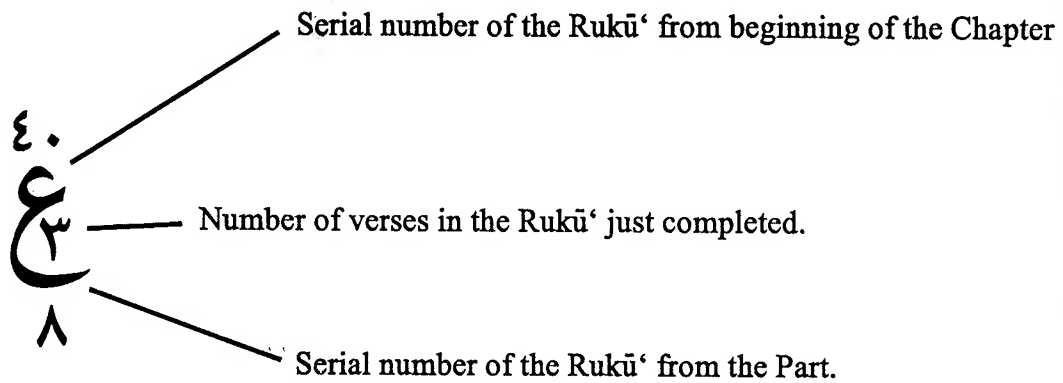
PARTS OF THE HOLY QUR'ĀN

PART	Transliteration	NAME	PART	Transliteration	NAME
Part 1	alif lām mīm	الْم	Part 16	qāla alam	قَالَ اَلَمْ
Part 2	sayaqūlu	سَيَقُولُ	Part 17	iqtaraba linnāsi	اِقْتَرَبَ لِلنَّاسِ
Part 3	tilkarrusulu	تِلْكَ الرُّسُلُ	Part 18	qad aflaḥa	قَدْ اَفْلَحَ
Part 4	lan tanālu	لَنْ تَنَالُوا	Part 19	wa qālalladhīna	وَقَالَ الَّذِينَ
Part 5	wal-muḥṣanātu	وَالْمُحْصَنَاتُ	Part 20	amman kalaqa	أَمَّنْ خَلَقَ
Part 6	lā yuḥibbullāhu	لَا يُحِبُّ اللَّهُ	Part 21	utlu mā ūḥiya	أُتِلُ مَا أُوحِيَ
Part 7	wa idhā sami'ū	وَإِذَا سَمِعُوا	Part 22	wa mañyyaqnut	وَمَنْ يَفْقَنُ
Part 8	walau annanā	وَلَوْ أَنَّا	Part 23	wamā liya	وَمَا لِي
Part 9	qālal mala-u	قَالَ الْمَلَأُ	Part 24	faman aẓlamu	فَمَنْ أَظْلَمُ
Part 10	wa'lamū	وَاعْلَمُوا	Part 25	ilaihi yuraddu	إِلَيْهِ يُرَدُّ
Part 11	ya'tadhirūna	يَعْتَذِرُونَ	Part 26	ḥā mīm	حَمَّ
Part 12	wamā min dābbatin	وَمَا مِنْ دَابَّةٍ	Part 27	qāla famā khaṭbukum	قَالَ فَمَا خَطْبُكُمْ
Part 13	wamā ubarri'u	وَمَا أُبْرِي	Part 28	qad sami'allāhu	قَدْ سَمِعَ اللَّهُ
Part 14	rubamā	رُبَمَا	Part 29	tabārakalladhī	تَبَارَكَ الَّذِي
Part 15	subḥānalladhī	سُبْحَانَ الَّذِي	Part 30	'amma	عَمَّ

RUKŪ' SIGN AND DIVISION OF A PART OF THE HOLY QUR'ĀN

٤٠
ع
٨

This sign is always written on the margin of the page to indicate the completion of Rukū'. The following diagram clearly explains the different parts of this sign:



Parts and Sub-parts

ربع Ruba': means 1/4th of the Part.

نصف Niṣf: means 1/2 of the Part.

ثلث Thuluth: means 3/4th of the Part.

الجزء Al-Juz': The whole Part.

These divisions of the Part are sometimes at the completion of the Rukū' and sometimes in between.

The significance of these divisions is that the reader may find marks for recitation of the Holy Qur'ān and also for reference purposes. This helps the reader to determine how much he has covered. It has no significant value as far as the subject in the text is concerned.

Manāzil

The whole text of the Holy Qur'ān has been divided into seven Manāzil. The division is as follows:

Manzil	From Chapter #	To Chapter #
First	1	4
Second	5	9
Third	10	16
Fourth	17	25
Fifth	26	36
Sixth	37	49
Seventh	50	114

Serial Number of Verses

Inside the sign of a verse (0 or □) a number is written. This is the serial number starting from the beginning of the Chapter. For the numbering of the verses we count the following verse (for all Chapters) as verse number one:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 0

This is the reason why there is a difference of one number in the serial number of the verses of all the Chapters of the Holy Qur'ān printed under the auspices of the Ahmadiyya Muslim Jamā'at and those printed by many others outside the Jamā'at. Take this difference into consideration while quoting references of the verses of the Holy Qur'ān. The only exception is *Sūrah Al-Taubah* (Chapter 9) which begins without

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ which is a conclusive proof that بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is the first verse of each Chapter of the Holy Qur'ān and is not just added in the beginning of each Chapter for the purpose of blessings only. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is mentioned in Chapter Sabā' twice: First in the beginning and then in the middle of the Chapter in Ḥaḍrat Suleman's letter to Queen Sabā'.

(Tafsir-e-Ṣaghīr, p 1)

مُقَطَّعَات

Muqatta‘āt (Letters of Abbreviations) Mentioned in the Holy Qur‘ān

In the Holy Qur‘ān at the beginning of some of the chapters, after بِسْمِ اللَّهِ certain letters are given which are in fact abbreviations of certain words. These letters are called مُقَطَّعَات muqatta‘āt. Their pronunciation is governed by the following rules:

1. A letter bearing *Madda* ٓ is read by its original name with prolonged sound.
2. A letter with vertical *Fathah* َ is pronounced according to the sign.
3. Blank alif, here, is not silent. It is read by its original name.
4. A letter with *Shadda* ّ combines the letter that comes before it according to common rules.

Each letter in the مُقَطَّعَات muqatta‘āt is read separately. Furthermore, while reciting the مُقَطَّعَات muqatta‘āt during recitation of the Holy Qur‘ān the above mentioned rules and the rules mentioned in the Ramūz-e-Auqāf must be followed. Thus, if a letter in the abbreviated letters shows presence of a vowel when it is pronounced which is followed by a sukūn or a tashdid, the long vowel in the word will be prolonged excessively. For example, in ḥā mīm حَمِيمٌ (حَا مِيمٌ) only حَا ḥā has a long vowel sound in it, so it will be read a little long. However, مِيمٌ mīm has sukūn in it after the long vowel ي (yā‘) in its pronunciation, so it will bear the sign of a madd (super long vowel) and its sound will be excessively pronounced.

Muqatta'āt مَقْطَعَاتُ Mentioned in the Holy Qur'ān

Meaning	Abbreviation of	Chapter	مَقْطَعَاتُ muqatta'āt
I am Allāh, the All-Knowing	أَنَا اللَّهُ أَعْلَمُ	Al-Baqarah	الْمِ alif lām mīm
I am Allāh, I know and I explain. (Truthful God)	أَنَا اللَّهُ أَعْلَمُ - أَفْصَلُ (صَادِقُ الْقَوْلِ)	Al-A'rāf	الْقَمِصِ alif lām mīm ṣād
I am Allāh Who is All-Seeing	أَنَا اللَّهُ أَرَى	Yūnus	الرِ alif lām rā
I am Allāh, the All-Knowing and the All-Seeing	أَنَا اللَّهُ أَعْلَمُ وَ أَرَى	Al-Ra'd	الرِ alif lām mīm rā
Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!	أَنْتَ كَافٍ وَهَادٍ يَا عَالِمُ يَا صَادِقُ	Maryam	كَهَيْعَمِصِ kāf hā yā 'ain ṣād
O Perfect Man!*	طَيِّبُ هَادِي	Tā Hā	طِهْ tā hā
Benignant, All-Hearing, All-Knowing God!	طَيِّبُ سَمِيعٌ عَلِيمٌ	Al-Shu'arā'	طِسْتَمِ tā sīn mīm
Benignant, All-Hearing God!	طَيِّبُ سَمِيعٌ	Al-Naml	طِسْ tā sīn
O Perfect Leader!	يَا سَيِّدُ	Yā Sīn	يِسْ yā sīn
Truthful God!	صَادِقُ الْقَوْلِ	Ṣād	صِ ṣād
The Praiseworthy, the Lord of Honor.	حَمِيدٌ مَجِيدٌ	Al-Mu'min	حَمِ hā mīm
The Praiseworthy, the Lord of Honor; The All-Knowing, the All-Hearing, the Possessor of Power.	حَمِيدٌ مَجِيدٌ عَلِيمٌ سَمِيعٌ قَدِيرٌ	Al-Shūrā	حَمِ hā mīm عَسَقِ 'ain sīn qāf
The Praiseworthy, the Lord of Honor.	حَمِيدٌ مَجِيدٌ	Hā Mīm Al-Sajdah	حَمِ hā mīm
The Possessor of Power.	قَدِيرٌ	Qāf	قِ qāf
I am the Light of all the Worlds. (By the inkstand)	أَنَا النُّورُ	Al-Qalam	نِ nūn

* *Tā Hā* is a combination of *Tā* and *Hā*. In the dialect of 'Akk, an Arabic tribe, it means, 'O my beloved' or 'O perfect man'.

ETIQUETTES OF RECITATION OF THE HOLY QUR'ĀN

Physical and Spiritual Purification

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝

innahū la qur'ānun karīmun fi kitābimmaknūnillā yamassuhū illal muṭahharūn

That this is indeed a noble Qur'ān; In a well preserved book; Which none shall touch except those who are purified (56:78-80)

We should be physically clean and, preferably, perform wuḍū before its recitation. Also to fully absorb the blessings of the Qur'ān and to understand its real meanings, one should be spiritually pure, clean and sincere in one's beliefs.

Prayer Before Starting Recitation Of the Holy Qur'ān

It is stated in the Holy Qur'ān:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

fa idhā qara'tal qur'āna fasta'idh billāhi minashshaiṭānirrajīm

And when you recite the Qur'ān, seek refuge with Allāh from Satan the rejected. (16:99)

Isti'adhah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a'ūdhubillāhi minashshaiṭānirrajīm

I seek refuge with Allāh from Satan the rejected.

It is important to understand the philosophy of seeking Allāh's protection while reciting the Holy Qur'ān. We must seek Allāh's protection so that:

- We may not miss any teaching of the Qur’ān due to our negligence, sins or evil company.
- We may not fail to understand rightly any teachings of the Holy Qur’ān.
- Having understood, may Allāh provide us the strength to act upon the teachings of the Holy Qur’ān and never forgo or ignore them.

THE RULES OF ISTI’ĀDHAH AND BISMILLĀH

- i. It is necessary to recite *Isti’ādhah* before reciting the Holy Qur’ān.
- ii. When starting a Sūrah, it is necessary to recite (except beginning of Sūrah Al-Taubah):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

- iii. If commencing recitation anywhere in a Sūrah, besides the beginning, then it will be optional to recite or not recite Bismillāh.

Recitation of Isti’ādhah and Bismillāh at the beginning of a Sūrah

This can be done in four ways:

1. Waṣl-e-kull

To recite Isti’ādhah, Bismillāh and the beginning of the Sūrah together:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīmi

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a‘ūdhubillāhi minashshaiṭā nirrajīmi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

alḥamdu lillāhi rabbil ‘ālamīn

2. Waṣḥle Awwal - Faṣḥle Thānī

To recite Isti‘ādhah and Bismillāh together, stopping after Bismillāh and reciting the beginning of the Sūrah separately.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a‘ūdhubillāhi minashshaiṭā nirrajīm

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

alḥamdu lillāhi rabbil ‘ālamīn

3. Faṣḥle Awwal - Waṣḥle Thānī

To recite Isti‘ādhah separately and Bismillāh and the beginning of the Sūrah together.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a‘ūdhubillāhi minashshaiṭā nirrajīm

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

alḥamdu lillāhi rabbil ‘ālamīn

4. Faṣḥle Kull

To recite Isti‘ādhah, Bismillāh and the beginning of the Sūrah separately.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a‘ūdhubillāhi minashshaiṭā nirrajīm

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

alḥamdu lillāhi rabbil ‘ālamīn

COMPLETING OF A SŪRAH AND BEGINNING OF THE NEXT SŪRAH

It can be done in following three ways:

1. Waṣḥe Kull

To recite the end of a Sūrah, Bismillāh and the beginning of the next Sūrah together:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	وَتَوَاصَوْ بِالْحَقِّ وَتَوَاصَوْ بِالصَّبْرِ
<i>bismillā hirrahmā <u>nirrahīmi</u></i>	<i>watawāṣau bilḥaqqi watawāṣau <u>biṣṣabri</u></i>
	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
	<i>wailulli kulli humazatillumazati</i>

2. Faṣḥe Awwal - Waṣḥe Thāni

To recite the end of a Sūrah separately, and Bismillāh and the beginning of the next Sūrah together.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	وَتَوَاصَوْ بِالْحَقِّ وَتَوَاصَوْ بِالصَّبْرِ
<i>bismillā hirrahmā <u>nirrahīmi</u></i>	<i>watawāṣau bilḥaqqi watawāṣau <u>biṣṣabr</u></i>
	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
	<i>wailulli kulli humazatillumazah</i>

3. Faṣḥe Kull

To recite the end of a Sūrah, Bismillāh and the beginning of the next Sūrah separately.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	وَتَوَاصَوْ بِالْحَقِّ وَتَوَاصَوْ بِالصَّبْرِ
<i>bismillā hirrahmā <u>nirrahīm</u></i>	<i>watawāṣau bilḥaqqi watawāṣau <u>biṣṣabr</u></i>
	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
	<i>wailulli kulli humazatillumazah</i>

Sajdah Tilāwat

سجده تلاوت

LOCATIONS OF SAJDATILĀWAT (PROSTRATION DURING RECITATION) IN THE HOLY QUR'ĀN

1. Al-A'rāf (7:207)	يُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ 0
2. Al-Ra'd (13:16)	طَوْعًا وَكَرْهًا وَظِلَّلُهُمْ بِالْغُدُوِّ وَالْأَصَالِ 0
3. Al-Nahl (16:51)	يَفْعَلُونَ مَا يُؤْمَرُونَ 0
4. Banī Isrā'īl (17:110)	يَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا 0
5. Maryam (19:59)	خَرُّوا سُجَّدًا وَبُكِيًّا 0
6. Al-Hajj (22:19)	إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ 0
7. Al-Hajj (22:78)	وَأَسْجُدْ وَاعْبُدْ رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ 0
8. Al-Furqān (25:61)	أَنَسْجُدْ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا 0
9. Al-Naml (27:27)	لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ 0
10. Al-Sajdah (32:16)	سَبِّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ 0
11. Šād (38:25)	خَرَّ رَاكِعًا وَ أُنَابَ 0
12. Hā Mīm Al-Sajdah (41:39)	وَهُمْ لَا يَسْتَكْبِرُونَ 0
13. Al-Najm (53:63)	فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا 0
14. Al-Inshiqāq (84:22)	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ 0
15. Al-'Alaq (96:20)	وَأَسْجُدْ وَاقْتَرِبْ 0

Prayers of Sajdah Tilāwat (Prostration During Recitation of the Holy Qur'ān)

One should prostrate where *Sajdah* is described in the verses of the Holy Qur'ān. For this prostration it is not necessary to be in a state of *wuḍū'* or to face the *Qiblah*. Besides the standard prayers of glorification of Allāh (*Tasbīhāt*), recitation of the following prayers is found in various traditions of the Holy Prophet^{sa}.

§ Ḥaḍrat 'Ā'ishah^{ra} relates that when the Holy Prophet^{sa} prostrated himself at night while reciting the Holy Qur'ān he said:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ -

sajada wajhiya lilladhī khalaqahū, wa shaqqa sam'ahū, wa baṣarahū, wa bihaulihī wa quwwatihī

My face (Myself) prostrates itself to Him Who created it and brought forth its hearing and seeing by His Might and Power.

(An-Nasā'ī, Tirmadhī Kitābud-Da'wāt)

§ Ḥaḍrat 'Alī^{ra} relates that as the Holy Prophet^{sa} used to make the following supplication when he prostrated for *Sajdah Tilāwat*:

اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ اَنْتَ رَبِّيْ سَجَدَ وَجْهِيْ
لِلَّذِي شَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللهُ اَحْسَنُ الْخَالِقِيْنَ -

allahumma laka sajadtu, wabika āmantu, walaka aslamtu, anta rabbī, sajada wajhiya lilladhī shaqqa sam'ahu wa baṣarahu, tabārakallāhu aḥsanul khāliqīn

O Allāh, for Thee I prostrated; and in Thee I affirmed Faith; to Thee I surrendered. Thou art my Lord, my countenance (self) prostrates itself to Him who created it and brought forth its hearing and seeing by His Might and Power. Blessed is Allāh, the Best of the Creators.

(Ibni Mājah)

§

Another prayer of *Sajdah Tilawat* is:

اَللّٰهُمَّ سَجَدَ لَكَ سَوَادِيْ وَاَمَنَ بِكَ قُوَادِيْ

allāhumma sajada laka sawādī wa āmana bika fu'ādī

O Allāh! My whole body bowed before You and my heart believed in You.

§

The following prayer of *Sajdah Tilawat* is mentioned in *Fiqah Ahmadiyya*:

اَللّٰهُمَّ سَجَدَ لَكَ رُوْحِيْ وَ جَنَانِيْ

allāhumma sajada laka rūhī wa janānī

O Allāh! my soul and my heart is in prostration for You.

(*Fiqah Ahmadiyya*)

ETIQUETTE OF LISTENING THE RECITATION OF THE HOLY QUR'ĀN

It is stated in the Holy Qur'ān:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ٥

wa idhā qurī'al qur'ānu fastami'ū lahū wa anṣitū la'allakum turhamūn

And when the Qur'ān is recited, give ear to it and keep silence, that you may be shown mercy. (7:205)

WHAT TO BE SAID BY THE READER AND THE LISTENER OF THE HOLY QUR'ĀN WHEN CERTAIN VERSES OF THE HOLY QUR'ĀN ARE RECITED

1. At the end of Sūrah Al-Fātiḥah (1:7) after the words:

وَلَا الضَّالِّينَ ۝ *wa laḍḍuā allīn*

one should say:

آمين *Āmīn*

O God! accept our prayers

One should say *Āmīn* آمين in loud or low voice, upon reciting or listening similar other supplicatory verses of the Holy Qur'ān.

2. In reply to the last verse of Sūrah Al-Baqarah (2:287) in which *rabbanā* prayers are recited, acceptance should be sought by saying: *Āmīn*. When the following words are read or heard:

وَاعْفُ عَنَّا ۖ وَارْحَمْنَا ۚ *wa'afu 'annā wagħfirlanā warḥamnā*

wa'fu 'annā wagħfirlanā warḥamnā

And efface our *sins*, and grant us forgiveness and have mercy on us

one should say *Āmīn* and this prayer should be recited:

رَبِّ اغْفِرْ لِي ۖ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

rabbighfirli allāhumma rabbanā lakalḥamd

O Lord! forgive me (my previous sins and protect and save me from every type of sins in the future). O Allāh, our Lord! all praise belongs to You.

3. When one listens or reads the following verse in Sūrah Āl-e-'Imrān (3:19):

invoke blessings on him and salute *him* with the salutation of peace.

one should say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحِمَتُ اللَّهِ وَبَرَكَاتُهُ - اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ

*assalamu 'alaika ayyuhannabiyyu wa rahmatullahi wa barakatuhū,
allahumma ṣalli 'alā muḥammadin*

Peace be on you O the Messenger of God and God's Mercy and Blessings. Bless, O Allāh, Muḥammad.

Wherever the Holy name of Prophet Muḥammad^{sa} comes while reciting the Holy Qur'ān, the following words should be said:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *ṣallallāhu 'alaihi wasallam*

Peace and blessings of Allāh be upon him

The Holy name of the Holy Prophet^{sa} has been mentioned four times in the Holy Qur'ān (3:145, 33:41, 47:3 and 48:30).

6. When one listens or reads the following verse in Sūrah Yāsīn (36:79):

مَنْ يُخَيِّ الْعِظَامَ وَهِيَ رَمِيمٌ ۝ *mañyyuhyil 'izāma wa hiya ramīm*

Who can quicken the bones when they are decayed?

one should say:

يُخَيِّهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝

yuhyihalladhī ansha-ahā awwala marratin wa huwa bikulli khalqin 'alīm

He, Who created them the first time, will quicken them and He knows well the condition of every created thing.

7. When one listens or reads the following verse in Sūrah Yāsīn (36:82):

أَو لَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقَدِيْرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ

awa laisalladhi khalqassamāwāti wal arḍa bi qādirin ‘alā añyyakhluqa mithlahum

Has not He Who created the heavens and the earth the power to create the like of them?

one should say:

بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ۝ *baḷa wa huwal khallāqul ‘alim*

Yes, and He is indeed the Supreme Creator, the All-Knowing

8. In Sūrah Al-Raḥmān (55:14) after the words:

فَبَايَ الْاَءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ *fabi ayyi āḷa ‘i rabbikumā tukadhdhibān*

Which, then, of the favors of your Lord will you twain deny, *O men and Jinn?*

one should say:

لَا بِشَيْءٍ مِّنْ نِّعْمَتِكَ نُكَذِّبُ يٰ رَبَّنَا

lā bi shai‘imminni‘matika nukadhdhibu yā rabbanā

None of Your favors we deny, O our Lord

9. When one listens or reads any one of these verses in Sūrah Al-Wāqī‘ah (56:60, 65, 70, 73):

ءَ اَنْتُمْ تَخْلُقُوْنَهٗ ؕ اَمْ نَحْنُ الْخَالِقُوْنَ ۝

‘a-antum takhluqūnahū am naḥnul khāliqūn

Is it you who have created it or are We the Creator?

ءَ اَنْتُمْ تَزْرَعُوْنَهٗ ؕ اَمْ نَحْنُ الزَّارِعُوْنَ ۝

'a antum tazra 'ūnahū am nahnuzzārī'ūn

Is it you who grow it or are We the Grower?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ٥

'a-antum anzaltumūhu minalmuzni am nahnul munzilūn

Is it you who send it down from the clouds, or are We the Sender?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ٥

'a-antum ansha'tum shajaratahā am nahnul munshi'ūn

Is it you who produce the tree for it, or are We the Producer?

one should say:

بَلْ أَنْتَ يَا رَبِّ *bal anta yā rabbi*

But Thou only, O my Lord!

10. When one listens or reads this verse in Sūrah Al-Wāqī'ah (56:75):

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ٥ *fasabbih bismi rabbikal 'azīm*

So glorify the name of thy Lord, the Great.

one should say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ *subhāna rabbiyal 'azīm*

Holy is my Lord, the Great

11. At the end of Sūrah Al-Mulk (67:31) after the words:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ٥

*qul ara 'aitum in aşbaḥa mā 'ukum ghauran famaṇyya 'tikum bi
mā 'imma 'in*

Say, 'Tell me, if *all* your water sinks into a deep recess, who then will bring you *clear*
flowing water?

one should say:

allāhu ya 'tīnā biḥi wa huwa rabbul 'ālamīn اللَّهُ يَاتِينَا بِهِ وَهُوَ رَبُّ الْعَالَمِينَ

Only Allāh will bring water to us Who is Lord of all the worlds

12. At the end of Sūrah Al-Qiyāmah (75:41) after the words:

أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۝

a-laisa dhālika biqadirin 'alā aṇyyuḥyiyal maufā

Has not such a One the power to raise the dead to life?

one should say:

balā innahū 'alā kulli shai'in qadira بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Yes, surely He has the power over all things.

13. At the end of Sūrah Al-Mursalāt (77:51) after the words:

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ۝

fabi ayyi ḥadithim ba 'dahū yu 'minūn

In which word then, after this, will they believe?

one should say:

آمَنَّا بِاللَّهِ

āmannā billāhi

We believe in Allāh

14. In the second verse of Sūrah Al-A‘lā (87:2) after the words:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ *sabbihisma rabbikal a‘Ta*

Glorify the name of thy Lord, the Most High

one should say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

subhāna rabbiyal a‘Ta

Holy is my Lord, the Most High

15. At the end of Sūrah Al-Ghāshiyah (88:27) after the words:

إِنَّ إِلَيْنَا إِيَابَهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝

inna ilainā iyābahum thumma inna ‘alainā hisābahum

Unto us surely is their return. Then, surely, it is for Us to call them to account.

one should say:

اللَّهُمَّ حَاسِبُنَا حِسَابًا يَسِيرًا ۝ *allahumma ḥāsibnā ḥisābañnyasīra*

O God! make easy my reckoning

16. When one listens or reads the following verse in Sūrah Al-Shams (91:9):

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝

fa-alhamahā fujūrahā wa taqwāhā

And He revealed to it what is wrong for it what is right for it ---

one should say:

اَللّٰهُمَّ اَتِ نَفْسِيْ تَقْوٰبَهَا وَ زَكَّاهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا اَنْتَ وَلِيُّهَا وَ مَوْلَاهَا

allāhumma āti nafsī taqwāhā wa zakkāhā anta khairu man zakkāhā anta waliyyuhā wa maulāhā

O God! give myself what is right and purified for it. Thou are the best of them Who purified it. Thou are Guardian and Master of it.

17. At the end of Sūrah Al-Tīn (95:9) after the words:

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝ ۙ *alaisallāhu bi aḥkamil ḥākīmīn*

Is not Allāh the Best of judges?

one should say:

بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيْنَ

balā wa anā ‘alā dhālika minashshāhidīn

Yes, why not, I am among witnesses on this point

18. At the end of Sūrah Al-Naṣr (110:4) after the words:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

fasabbih bi ḥamdi rabbika wastaghfirhu

Glorify thy Lord with *His* praise, and seek His forgiveness

one should say:

سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْ لِيْ

subḥānaka allāhumma rabbanā wabi ḥamdika allāhummaghfirli

Holy is Thou O Allāh, our God with Thy praise. O Allāh forgive me.

19. Where is the mention of paradise one should pray:

اللَّهُمَّ اَدْخِلْنَا فِي رَحْمَتِكَ *allāhummadkhillnā fi rahmatika*

O Allāh! Admit us to it with Your Mercy

20. Where punishment is mentioned there the following should be prayed:

اللَّهُمَّ لَا تُعَذِّبْنَا *allāhumma lā tu‘adhdhibnā*

O Allāh! Do not punish us

21. It has been ordained to seek forgiveness at various occasions in the Holy Qur’ān. For instant in Sūrah Al-Baqarah: Verse #200; Al-Nisā’: Verse #107; and Al-Ḥadīd: Verse #53. In reply it should be said:

أَسْتَغْفِرُ اللَّهَ *astaghfirullah*

I seek forgiveness of Allāh

§ Ḥaḍrat Ḥudhaifah bin Mālīk Ashja‘ī^{ra} relates that he stood along with the Holy Prophet^{sa} for *Nafal* Prayers, while he^{sa} recited *Sūrah Al-Baqarah*. Whenever he^{sa} recited the portion referring to the blessings of Allāh, he^{sa} paused and asked for the blessings of Allāh, and whenever he recited the portion referring to some punishment, he paused and asked for protection of Allāh from the punishment. (*Abū Dā’ūd Kitābus-Ṣalāt*). Ḥudhaifah^{ra} further relates that wherever there was a need to say *Tasbīh*, the Holy Prophet^{sa} always said:

سُبْحَانَ اللَّهِ *subhānallah* Holy is Allāh

(*Muslim Kitābus-Ṣalāt*)

Ḥaḍrat Abī Laila^{ra} relates that he observed Prayer by the side of the Holy Prophet^{sa} while he was offering voluntary Prayer at night. The Holy Prophet^{sa} recited the verse (conveying a warning) of the torment. Upon this, he prayed:

أَعُوذُ بِاللَّهِ مِنَ النَّارِ ، وَوَيْلٌ لِأَهْلِ النَّارِ -

a‘ūdhu billāhi minannāri, wa wailun li ahlinnāri

I seek refuge with Allāh against the Fire. Woe to the denizens of the Fire (Hell).

(*Ibni Mājah Kitābus-Ṣalāt*)

Prayer of the Holy Prophet^{sa} to Strengthen Memory and the Method to Memorize the Holy Qur'ān

Ḥaḍrat 'Abdullāh bin 'Abbās^{ra} relates that in a gathering Ḥaḍrat 'Alī^{ra} complained to the Holy Prophet^{sa} about forgetting the Holy Qur'ān. The Holy Prophet^{sa} said: "O Abul Ḥasan! Should I not tell you such useful words which will help strengthen your memory for memorization of the Holy Qur'ān? Then, he told him to do so: Offer Prayer in the later part of the night on Friday night. Prophet Jacob^{as} also waiting for the Friday night had said:

سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي

saufa astaghfiru lakum rabbī

I will certainly ask forgiveness for you of my Lord. (12: 99)

If you cannot do so, then offer four *rak'at* voluntary prayer either in the middle or the first part of the night. In the first *rak'at* recite *Sūrah Al-Fātiḥah* and *Sūrah Yāsīn*, in the second *rak'at* recite *Sūrah Al-Dukhān* with *Sūrah Al-Fātiḥah*, in the third *rak'at* recite *Sūrah Ḥā Mīm Al-Sajdah* with *Sūrah Al-Fātiḥah*, and in the fourth *rak'at* recite *Sūrah Al-Mulk* with *Sūrah Al-Fātiḥah*. In the last *rak'at* after reciting the *Tashahhud*, praise God Almighty, invoke blessings upon me and other Prophets, do *Istighfār* for the believers and then recite the following prayer:

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي ، وَارْحَمْنِي ، أَنْ أَتَكَلَّفَ مَا
لَا يَغْنِيْنِي وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي ، اللَّهُمَّ بَدِّعِ السَّمَوَاتِ
وَالْأَرْضِ ، ذَا الْجَلَالِ وَالْإِكْرَامِ ، وَالْعِزَّةِ الَّتِي لَا تُرَامُ ، أَسْأَلُكَ يَا اللَّهُ ، يَا
رَحْمَنُ ، بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ
ارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي ، اللَّهُمَّ بَدِّعِ السَّمَوَاتِ وَ
الْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ ، وَالْعِزَّةِ الَّتِي لَا تُرَامُ ، أَسْأَلُكَ يَا اللَّهُ ، يَا

رَحْمَنُ ، بِجَلَالِكَ وَ نُورِ وَجْهِكَ ، أَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِيْ ، وَ أَنْ تُطْلِقَ بِهِ
 لِسَانِيْ ، وَ أَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِيْ وَ أَنْ تَشْرَحَ بِهِ صَدْرِيْ ، وَ أَنْ تَغْسِلَ بِهِ
 بَدَنِيْ ، فَإِنَّهُ لَا يُعِينُنِيْ عَلَى الْحَقِّ غَيْرُكَ ، وَلَا يُؤْتِينِيْهِ إِلَّا أَنْتَ ، وَلَا حَوْلَ وَلَا
 قُوَّةَ إِلَّا بِاَللّٰهِ الْعَلِيِّ الْعَظِيمِ -

*allāhummarḥamnī bi tarkil ma‘āṣī abadamma abqaitanī, warḥamnī, ann
 atakallafa mā lā ya‘nīnī, warzuqnī ḥusnannazarī fimā yurḍika ‘annī, allāhumma
 badī‘assamāwāti wal arḍi, dhal jalāli wal ikrāmi, wal ‘izzatillafī lā turāmu,
 as-aluka yā allāhu, yā raḥmānu, bi jalālika wa nūri wajhika an tulzima qalbī ḥifza
 kitābika kamā ‘allamtanī warzuqnī ann atluwahū ‘alannaḥwilladhī yurḍika ‘annī,
 allāhumma badī‘assamāwāti wal arḍi dhal jalāli wal ikrāmi, wal ‘izzatillafī lā
 turāmu, as-aluka yā allāhu, yā raḥmānu, bi jalālika wa nūri wajhika, ann
 tunawwira bi kitābika baṣarī, wa ann tutliqa bihī lisānī wa ann tufarrija bihī ‘ann
 qalbī wa ann tashraḥa bihī ṣadrī, wa ann taghsila bihī badanī, fa innahū lā
 yu‘inunī ‘alal ḥaqqi ghairuka, wa lā yu‘tinīhi illā anta, wa lā ḥaula wa lā
 quwwata illā billā hil‘aliyyil ‘azīm.*

O Allāh! As long as You keep me alive always have special mercy on me that I avoid sins. Have mercy upon me with regards to doing absurd things intentionally and grant me such a good vision by which You are pleased with me. O Allāh, the Originator of heavens and the earth beautifully. O the Majestic, the Honorable and the Possessor of such a high Esteem which no one can attain. O Allāh, O the Beneficent God, I beseech You through Your Majesty and the Illumination of Your Face to facilitate the memorization of Your sacred Book as You have taught it to me, and enable my heart to retain it and empower me to recite it, in a manner that You are pleased. O Allāh, the Creator of the unique heavens and the earth, the Majestic, the Honorable and the Possessor of such a high Esteem which no one can attain; O Allāh, O the Beneficent God, I beseech You through Your Majesty and the Illumination of Your face to illuminate my eyes with the light of Your sacred Book and let me read it fluently (Āmīn). And expand my heart for it and open my chest with it, and wash my body with this Holy Word of Yours. Who else besides You can help me with regards to the Truth? No one else besides You can bestow upon me the power for that. There is no might and no power but in God Almighty. The God Who is Majestic and Great.

The Holy Prophet^{sa} further said, "Follow this procedure for at least three Fridays and the maximum five to seven Fridays. Your prayer will be accepted by God Almighty. I swear by Him who has ordained me as His Messenger that a prayer of a true Muslim is not turned down."

Ḥaḍrat Ibn ‘Abbās^{ra} relates that Ḥaḍrat ‘Alī^{ra} after trying this prescription for five

to seven times came to the Holy Prophet^{sa} in a gathering and said, "My memory was such that if I memorized just four verses I used to forget these and now I can memorize forty verses daily. And when I repeat the verses after memorization it seems as if I am reciting while seeing the Holy Qur'ān. Same was the case with regards to memorizing the sayings of the Holy Prophet^{sa}. Soon after listening to the Holy Prophet^{sa}, I used to forget everything. Now, after listening just once the sayings of the Holy Prophet^{sa} I can repeat these from my memory almost word by word."

The Holy Prophet^{sa} said, "I swear by Lord of Ka'bah, Abul Ḥasan 'Alī^{ra} is a staunch believer.

(Tirmadhī, Kitābudda'wāt)

Etiquettes of Memorization of the Holy Qur'ān

1. Pray to God Almighty for bestowing upon you the ability and the strength to memorize the Holy Qur'ān.
2. Always use the same *Muṣḥaf* (Copy of the Holy Qur'ān). Do not use different copies of the Holy Qur'ān.
3. Make a goal. Fix a target. Fix in your mind the portion of the Holy Qur'ān which you want to memorize in a specific period of time.
4. Before starting memorization, recite the portion of the Holy Qur'ān you want to memorize in front of a person who is competent in the correct recitation of the Holy Qur'ān. Underline the errors you have made in the recitation, which have been pointed out by the teacher.
5. Start memorization in small portions, such as the part you have fixed as the goal to memorize. Repeat this portion till you have memorized it.
6. Combine the portion you have memorized with the next small portion to be memorized. Follow this procedure throughout the memorization process.
7. Recite the portion you have memorized to your teacher. He will pinpoint the errors. Keep making corrections in the recitation till the teacher approves.
8. Recite the portion you have memorized in the Ṣalāt, which you are offering by yourself. You may forget some parts. After offering the Prayer, check in the Holy Qur'ān for corrections.
9. Audio record your recitation of the portion you have memorized. Compare and check the tape with the Holy Qur'ān. Be your own critique.
10. Be careful of *Mushābeh* (Similar sounding verses in different parts of the Holy Qur'ān). These may confuse you and may make you jump from one verse to another verse in a different Sūrah. Mark down such similar verses in the Holy Qur'ān. Write down the Chapter and the verse number to which another verse is *Mushābeh* (At both places).
11. Learn meanings of the verses being memorized. It will help in the memorization.
12. Keep on reciting your *Manzil* (The portion of the Holy Qur'ān which you have already memorized is called a *Manzil*).
13. Once memorized, recite frequently in the Prayers.
14. Recite the memorized portion frequently, particularly, in the morning.

Prayer to be Recited on Completing the Recitation of the Entire Holy Qur'ān

§

Ḥaḍrat Ḥudhaifah^{ra} relates that at the completion of the cycle of recitation of the Holy Qur'ān, the Holy Prophet^{sa} used to recite the following prayer:

اَللّٰهُمَّ اَرْحَمْنِيْ بِالْقُرْاٰنِ الْعَظِيْمِ وَاَجْعَلْهُ لِيْ اِمَامًا وَّ نُوْرًا وَّ هُدًى وَّرَحْمَةً
اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَاَرْزُقْنِيْ تِلَاوَتَهٗ
اِنَّاءَ اللَّيْلِ وَالنَّهَارِ وَاَجْعَلْهُ لِيْ حُجَّةً يَّا رَبَّ الْعَالَمِيْنَ -

*allāhummarḥamnī bil qur'ānil 'azīmi waj'alhu li imāmañwwa nūrañwwa
hudañwwa rahmatan allāhumma dhakkirnī minhu mā nasītu wa 'allimnī
minhu mā jahiltu warzuqnī tilawatahū ānā'allaili wannahāri waj'alhu li
hujjatañyyā rabbal 'ālamīn*

O Allāh! Have mercy upon me with (the blessings) of the Great Qur'ān. Make it for me a Model, Light, Guide and Mercy. O my Allāh! Remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of the day. O Lord of the worlds! Make it an Authority for me for my benefit. Āmin.

(Ihyā' 'Ulūm ad-Dīn lil-Ghazālī)

THE HOLY QUR'ĀN

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

wa rattilil qur'āna tarfīlā

And recite the Qur'ān slowly and thoughtfully. (73:5)

THE ARABIC ALPHABET حُرُوفُ التَّهَجِّي (Hurūfut-Tahajjī)

WITH PRONUNCIATION AND TRANSLITERATION

Correct pronunciation of Arabic words is very important. Transliteration marks have been shown below as guide to correct pronunciation. These marks help to show how the words should sound but it is not possible to show in print exactly how to pronounce the words. For example, the name *Muḥammad* should be pronounced with a glottal sound of H (which is represented by the sign Ḥ) rather than the normal H sound.

خ	ح	ج	ث	ت	ب	ء	ا	Arabic Alphabet
Khā'	Ḥā'	Jim	Thā'	Tā'	Bā'	Hamzah	Alif	Pronunciation
Kh	H	J	Th	T	B	'	A	Transliteration
خَلِيفَة	حَمَد	جَنَّة	ثَالِث	تَرْمَذِي	بَلال	مَلَأَكَة	أَوَّل	Example
Khalifah	Ḥamad	Jannah	Thālith	Tirmadhi	Bilāl	Malā'ikah	Awwal	Transliteration
ض	ص	ش	س	ز	ر	ذ	د	Arabic Alphabet
Dād	Ṣād	Shin	Sin	Zā	Rā'	Dhāl	Dāl	Pronunciation
Ḍ	Ṣ	Sh	S, C, X	Z	R	Dh	D	Transliteration
ضَعِيف	صَوْم	شَهِيد	سَلْمَان	زَكَاة	رَحِيم	ذَاكِر	دَاوُد	Example
Ḍa'if	Ṣawm	Shahīd	Salmān	Zakāh	Raḥīm	Dhākir	Dāwūd	Transliteration
ل	ك	ق	ف	غ	ع	ظ	ط	Arabic Alphabet
Lām	Kāf	Qāf	Fā'	Ghayn	'Ayn	Zā'	Ṭā'	Pronunciation
L	K, C, X	Q	F	Gh	'	Z	Ṭ	Transliteration
لَبَن	كِتَاب	قِبْلَة	فَارُوق	غَائِب	عَيْسَى	ظُهُر	طِين	Example
Labanin	Kitābun	Qiblatun	Fārūq	Ghā'ib	'Īsā	Zuḥar	Ṭin	Transliteration
			ي	ه	و	ن	م	Arabic Alphabet
			Yā'	Hā'	Wāw	Nūn	Mīm	Pronunciation
			Y	H	W	N	M	Transliteration
			يَسِين	هَجْرِي	وَلَد	نُوح	مُوسَى	Example
			Yāsīn	Hijrī	Waladun	Nūḥ	Mūsā	Transliteration

The Arabic Alphabet letters حُرُوفُ التَّهْجِي (Hurūfut-Taḥajjī) are 29 in number.

The pronunciation of the majority of these letters bears resemblance to English sounds. However, the pronunciation of a few is exclusively Arabic. The following consonants bear little or no resemblance to English sounds:

Arabic Letter	Soud Symbol	English Equivalent
ص	ṣ	saw
ض	ḍ	doll
ط	ṭ	task
ظ	ẓ	No Equivalent*
ح	ḥ	No Equivalent*
ع	‘	No Equivalent*

* Pronunciation is strictly Arabic.

THE EMPHATIC AND NON-EMPHATIC LETTERS

The following four letters are traditionally called the emphatics:

ص ض ط ظ

Pronunciation of these letters is indicated in transliteration by a dot underneath the sound symbol for their non-emphatic counterparts as shown below.

Non-emphatics	Transliteration	Emphatics	Transliteration
س	s	ص	ṣ
د	d	ض	ḍ
ت	t	ط	ṭ
ذ	dh	ظ	ẓ

Sound-wise the Arabic letters are of two kinds:

1. Letters which are light in voice.
2. Letters which are heavy in voice.

For example س has a light voice like "S" in English word "Seen", while ص has a heavy voice like "S" in English word "Salt". Letters that have heavy voice are:

خ ص ض غ ط ظ ق ر

While reading words an Arabic letter is pronounced mostly as heavy but sometimes it is pronounced light. However, while reading Arabic alphabet the above letters will be pronounced heavy. Other than the above eight letters should be pronounced carefully light in voice.

Non-emphatics	Transliteration/English word	Meaning	Emphatics	Transliteration/English word	Meaning
س	سَيْفٌ saif	Sea	ص	صَيْفٌ ṣaif	Summer
د	دَيْرٌ dair	Dead	ض	ضَيْرٌ ḍair	Harm
ت	تَيْنٌ tīn	Tell	ط	طَيْنٌ ṭīn	Mud
ذ	ذَلِيلٌ dhalīl	This	ظ	ظَلِيلٌ ḡalīl	Shady

Phonetically, the *ḥamza* (ء) is a 'glottal stop'. There is no letter corresponding this sound in English.

Written Arabic has only three vowels: *a*, *u* and *i*. Each vowel can be either long or short. These are not part of the *alphabets*. The different sounds of the vowels can be described using the latter Sīn (س) as follows:

سَ sa	سَا sā
سُ su	سُو sū
سِ si	سِي sī
سَوْ sau	سَي sai

LETTERS SIMILAR IN SOUND

(TWO DISTINCT SOUNDS OF CERTAIN ALPHABETS)

In Arabic, accurate pronunciation of letters is very important. Each of the 28 letters of Arabic consonants has its own distinct sound. Correct pronunciation of Arabic letters can be mastered in two ways:

1. By reading Arabic letters like one reads English alphabet.
2. By reading Arabic letters with sukūn (quiescent letters). While reading quiescent letters voice is settled on the quiescent letters. This makes the reader to pronounce the letters better.

Use the following exercise to practice correct pronunciation of similar Arabic letters with and without sukūn.

EXERCISE

إِهْدِ	هَادِيْ	هَآ	هَ	تَالِمْ	أَلِمْ	ءَا	ءَ
ihdi	hādī	hā	Hā'	ta'lam	'ālim	'ā	hamzah
أَدْرِىْ	دَارِىْ	دَا	دَ	تَعْلَمْ	عَالِمْ	عَا	عَ
adrī	dār	dā	Dāl	ta'lam	'ālim	'ā	'Ain
أَضْعَفْ	ضَامِرْ	ضَا	ضَ	أُتْرِكْ	تَارِكْ	تَا	تَ
ad'af	dāmir	dā	Ḍād	utruk	tārik	tā	Tā'
أُذْكَرْ	ذَاكِرْ	ذَا	ذَ	أَطْهَرْ	طَاهِرْ	طَا	طَ
udhkur	dhākir	dhā	Dhāl	aṭhar	tāhir	tā	Tā'
أُزْجِرْ	زَاكِرْ	زَا	زَ	مَثْنَى	ثَانِيْ	ثَا	ثَ
uzjur	zājir	zā	Zā	mathnā	thānī	thā	Thā'
أُظْلَمْ	ظَالِمْ	ظَا	ظَ	أُسْكُنْ	سَاكِنْ	سَا	سَ
azlam	zālim	zā	Zā'	uskun	sākin	sā	Sin
أَقْدَرْ	قَادِرْ	قَا	قَ	إِصْبِرْ	صَابِرْ	صَا	صَ
aqdar	qādir	qā	Qāf	iṣbir	ṣābir	ṣā	Ṣād
أَكْمَلْ	كَامِلْ	كَآ	كَ	أُحْكَمْ	حَاكِمْ	حَا	حَ
akmal	kāmil	kā	Kāf	uḥkum	ḥākim	ḥā	Ḥā'

ALPHABETS حُرُوفُ التَّهْجِي (Hurūfut- Taḥajjī)

THE WRITTEN FORMS

During writing, all letters in a word are joined up to the letter with which the word ends. Since almost all the letters are joined together in the formation of the words, they take different forms depending on where they appear in the word. Generally, the letters have four forms as shown in the following Table:

Name of Letter	Standing Alone	Initial	Medial	Final
Alif	ا			ـا
Bā'	ب	ـبـ	ـبـ	ـبـ
Tā'	ت	ـتـ	ـتـ	ـتـ
Thā'	ث	ـثـ	ـثـ	ـثـ
Jīm	ج	ـجـ	ـجـ	ـجـ
Ḥā'	ح	ـحـ	ـحـ	ـحـ
Khā'	خ	ـخـ	ـخـ	ـخـ
Dāl	د			ـد
Dhāl	ذ			ـذ
Rā'	ر			ـر
Zā	ز			ـز
Sīn	س	ـسـ	ـسـ	ـسـ

Name of Letter	Standing Alone	Initial	Medial	Final
Shīn	ش	ش	شـ	شـ
Ṣād	ص	ص	صـ	صـ
Ḍād	ض	ض	ضـ	ضـ
Ṭā'	ط	ط	طـ	طـ
Zā'	ظ	ظ	ظـ	ظـ
'Ayn	ع	ع	عـ	عـ
Ghayn	غ	غ	غـ	غـ
Fā'	ف	ف	فـ	فـ
Qāf	ق	ق	قـ	قـ
Kāf	ك	ك	كـ	كـ
Lām	ل	ل	لـ	لـ
Mīm	م	م	مـ	مـ
Nūn	ن	ن	نـ	نـ
Wāw	و	و		
Hā'	هـ	هـ	هـ	هـ
Yā'	ي	ي	يـ	يـ

الْحُرُوفُ الشَّمْسِيَّةُ (Al-ḥurūfushshamsiyyah)

and

الْحُرُوفُ الْقَمَرِيَّةُ (Al-ḥurūful Qamariyyah)

A word is formed by the combination of letters. Fourteen letters are called (Al-ḥurūfushshamsiyyah) الْحُرُوفُ الشَّمْسِيَّةُ and the rest of the letters are called (Al-ḥurūful Qamariyyah) الْحُرُوفُ الْقَمَرِيَّةُ

الْحُرُوفُ الشَّمْسِيَّةُ

(Al-ḥurūfushshamsiyyah, THE SUN LETTERS)

The following 14 letters are known as: الْحُرُوفُ الشَّمْسِيَّةُ (Al-ḥurūfushshamsiyyah, The sun letters):

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

One of the characteristics of the الْحُرُوفُ الشَّمْسِيَّةُ (Sun Letters) is that when اَلْ (alif and lām) is added in the beginning of the word starting with a Sun Letter, the ل (lām) remains silent. While reading these words اَ is added before the silent ل (lām) and اَ is combined with the Sun Letter in such a way that the Sun Letter is pronounced twice and a شَدِّ (shadd: a double-word sign) is added to the letter.

Here are a few examples:

turābun: al + turābun = atturābu	تُرَابٌ -- أَلْ + تُرَابٌ = التُّرَابُ
shamsun: al + shamsun = ashshamsu	شَمْسٌ -- أَلْ + شَمْسٌ = الشَّمْسُ
dīnun: al + dīnun = addīnu	دِينٌ -- أَلْ + دِينٌ = الدِّينُ
rahīmun: al + rahīmun = arrahīmu	رَحِيمٌ -- أَلْ + رَحِيمٌ = الرَّحِيمُ
ḍaifun: al + ḍaifun = aḍḍaifu	ضَيْفٌ -- أَلْ + ضَيْفٌ = الضَّيْفُ

الْحُرُوفُ الْقَمَرِيَّةُ

(Al-ḥurūful Qamariyyah, THE MOON LETTERS)

The following 14 letters are called: **الْحُرُوفُ الْقَمَرِيَّةُ** (*Al-ḥurūful Qamariyyah*, The moon letters).

أ ب ج ح خ ع غ ف ق ك م و ه ي

One of the characteristics of the **الْحُرُوفُ الْقَمَرِيَّةُ** (Moon Letters) is that when **أَلْ** (*alif and lam*) is added in the beginning of the word starting with a Moon Letter then the **ل** (*lam*) has to be pronounced.

These are few of the examples:

qalamun: al + qalamun = al-qalamu	قَلَمٌ -- أَلْ + قَلَمٌ = الْقَلَمُ
malikun: al + malikun = al-maliku	مَلِكٌ -- أَلْ + مَلِكٌ = الْمَلِكُ
‘arīfun: al + ‘arīfun = al-‘arifu	عَرِيفٌ -- أَلْ + عَرِيفٌ = الْعَرِيفُ

baitun: al + baitun = al-baitu	بَيْتٌ -- أَلْ + بَيْتٌ = أَلْبَيْتٌ
bābun: al + bābun = albābu	بَابٌ -- أَلْ + بَابٌ = أَلْبَابٌ
qamarun: al + qamarun = al-qamaru	قَمَرٌ -- أَلْ + قَمَرٌ = أَلْقَمَرُ

EXERCISE:

Please add أَلْ (*alif and lam*) to the following words:

مَظْلُومٌ - ظَالِمٌ - عَادِلٌ - كِتَابٌ - وَلَدٌ - بِنْتُ - رَجُلٌ - أَرْضٌ - نَجْمٌ -
 سَمَكٌ - رِيَاضَةٌ - حِكْمَةٌ - قَوْمٌ - طَالِبٌ - خَلِيلٌ

mazlūmun, ḡālimun, ‘ādilun, kitābun, waladun, bintun, rajulun, arḡun,
 najmun, samakun, riyāḡatun, ḡikmatun, qaumun, ṡālibun, khalīlun

أَلِفٌ (Alif)

أَلِفٌ has three uses:

- It may be used for prolongation of sound of a letter and indicates a long "a". e.g. bā بَا. It is sometimes written as a small أَلِفٌ, e.g. لَكِنْ (lākin).
- أَلِفٌ الْفَاصِلَةُ (*aliful wiḡāyah*, Precautionary Alif) or أَلِفٌ الْوَقَايَةِ (*aliful fāṡilah*, Separating Alif). e.g. The أَلِفٌ which is added after و wāw at the end of a word. e.g. كَتَبُوا (katabū).
- It acts as the bearer of هَمْزَةٌ (*hamzah*). It is of two kinds:
 هَمْزَةٌ الْقَطْعِ (*hamzatul qat‘i*) and هَمْزَةُ الْوَصْلِ (*hamzatul waṡl*)

هَمْزَةُ الْقَطْعِ (HAMZATUL QAT'I)

It acts like a consonant which may be written at the beginning of the word (إِعْرَابٌ *I'rābun*), in the middle or end of the word on *alif* (سَأَلَ *sa'ala*), *wāw* (لَا تُسَمِّنُوا *lā tasma'ū*) or on *yā* (قُرِئَ *qurī'a*) or standing alone (سُوِّدَ *sū'un*).

هَمْزَةُ الْوَصْلِ HAMZATUL WAṢL (JOINING HAMZAH)

Sometimes there is an *alif* in the beginning of an Arabic word having no short vowel. This is called هَمْزَةُ الْوَصْلِ (hamzatul waṣl, Joining Hamzah). While reading such a word alone or to resume reading from it, one should know which of the three short vowels will be used.

a) Usage of fathah (َ)

Words prefixed with *alif-lām*: As كِتَابٌ (*kitābun*) after prefixing with *alif-lām* will become اَلْكِتَابُ (*al-kitābu*). Joining hamzah of such words will be read with fathah. For example, in words اَلَّذِي (*alladhī*) and اَلَّتِي (*allatī*) and their duals and plurals forms, the joining hamzah will be given fathah.

EXERCISE

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ - فَلَا اُقْسِمُ بِالْخُسْفِ ۝ الْجَوَارِ الْكُنُسِ - هُدًى
لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ -

b) Usage of dammah (ُ) and kasrah (ِ)

If a word has been prefixed only with an *alif* instead of *alif* and *lām* to

read it the reader should see the third letter to it. If the third letter has ـِ (dammah), the first letter should be read with ـِ (dammah). For example in the word اذْكُر the third letter to the joining hamzah is كُ (ku). Kāf ك has a ـِ (dammah) on it so the word will be read as اذْكُر (udhkur). However, if the third letter to prefix ا (alif) has ـَ (fathah) or ـِ (kasrah), in both cases the joining hamzah will be read with ـِ (kasrah). For example, in the word افْتَح the third letter to joining hamzah is تَ. It has ـَ (fathah), so joining hamzah will be read with kasrah as اِفْتَح (iftah). In the word اغْفِر, the third letter to the joining hamzah is with ـِ (kasrah) فِ (fi), so the joining hamzah will also be read with kasrah as اِغْفِر (ighfir).

Practice the rule in the following exercise:

EXERCISE

قُولُوا انظُرْنَا وَاسْمَعُوا - قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا - وَاشْكُرُوا لِي -
 فَادْكُرُونِي اَذْكُرْكُمْ - اتَّقُوا رَبَّكُمْ - وَاتَّبِعُوا اَحْسَنَ مَا اُنْزِلَ اِلَيْكُمْ - اِرْجِعْنِي
 اِلَى رَبِّكَ رَاضِيَةً مَّرْضِيَّةً فَادْخُلْنِي فِي عِبَادِي وَادْخُلْنِي جَنَّاتِي -

RECITATION OF THE HOLY QUR'ĀN

عَنْ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ تَعَالَى
عَنْهُ أَنَّ نَبِيَّ ﷺ قَالَ: مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ
فَلَيْسَ مِنَّا -

*'an bashīribni 'abdil mundhiri^{ra} anna nabiyya^{sa} qāla: man lam yataghanna
bil-qur'āni falaisha minnā*

The one who does not recite the Holy Qur'ān
melodiously, is not one of us.

THE ART OF TAJWĪD

تجويد

The Holy Prophet ^{sa} has enjoined us to recite the Holy Qur'ān with *Tajwīd* and in a pleasing tone:

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

zayyinul qur'āna bi aṣwātikum

(Bukhārī)

The skill and the rules whose application makes the correct pronunciation of the Holy Qur'ān possible is the art of *Tajwīd*. *Tajwīd* means to recite every letter correctly from its *Makhraj*, with all its qualities. The purpose of it is to recite the Holy Qur'an in the manner it was revealed to, and recited by the Holy Prophet ^{sa}.

In the terminology of Phonetics of the Holy Qur'ān, *Tajwīd* means recitation of every letter of the Holy Qur'ān from its point of articulation, with its attributes:

- | | | | |
|----|------------------------------------|------------|---------------|
| a. | Elevation | (isti'lā') | إِسْتِعْلَاءٌ |
| b. | Depression | (istifāl) | إِسْتِفَالٌ |
| c. | Softness | (tarqīq) | تَرْقِيقٌ |
| d. | Heavy sound | (tafkhīm) | تَفْخِيمٌ |
| e. | Other rules of phonetics, such as: | | |

i. Clear Pronunciation (izhār) اِظْهَارٌ

The common meaning of اِظْهَارٌ (izhār) is to pronounce the letters from their Makhraj clearly and distinctly without any changes. If after mīm with sukūn مْ besides the letters mīm م and ب bā' any other letter appears اِظْهَارٌ (izhār) will take place. e.g. هُمْ يُوقِنُونَ.

ii. Assimilation (idghām) اِذْغَامٌ

The common meaning of اِذْغَامٌ (idghām) is to enter one thing into another. If after mīm with sukūn مْ there appears a mīm م then اِذْغَامٌ (idghām) with غُنَّةٌ (ghunna) will take place.

iii. Change or Conversion (qalb) قَلْبٌ

The literal meaning of قَلْبٌ (qalb) is to change one thing into another. If after nūn with sukūn نْ or tanwīn the letter ب bā' appears then the nūn sākin or tanwīn will change to mīm sākin مْ and will be recited with غُنَّةٌ (ghunna).

iv. Suppressed Pronunciation (ikhfā') اِخْفَاءٌ

The literal meaning of اِخْفَاءٌ (ikhfā') is to conceal. If after nūn sākin نْ or tanwīn besides six letters of Ḥurūf-e-Ḥalqī هـ ع ح غ خ, the six letters of yarmalūn يَزْمَلُونَ and the letter ب bā', if any other letter appears then the nūn sākin or tanwīn will be recited with اِخْفَاءٌ (ikhfā').

COMMON ERRORS MADE DURING RECITATION OF THE HOLY QUR'ĀN

Errors which are made while reciting the Holy Qur'ān can be classified as:

- i. Major Errors
- ii. Minor Errors

Major Errors:

1. To recite one letter in place of another

- i. Instead of reciting اَلْحَمْدُ (Alḥamdu) one recites اَلْعَمْدُ (Al'amdu)

- ii. In a word one recites س (Sin) instead of ث (Thā') or ت (Tā') instead of ط (Ṭā').

2. To add a letter to a word

One adds و (Wāw) after د (Dāl) and ی (Yā') after ه (Hā'). Thus reads

أَلْحَمْدُ لِلَّهِ (Alḥamdu lillāhi) as أَلْحَمْدُ لِلَّهِ (Alḥamdū lillāhi)

3. To delete a letter from a word

Not to recite the و (Wāw) in a word. e.g. to read لَمْ يُؤْلَدْ (Lam yūlad) as لَمْ يُلَدْ (Lam yulad).

4. To recite one *Harkat* in place of another

To recite (Kāf) with *Kasrah* instead of with *Fathah*. e.g. To recite إِيَّاكَ (Iyyāki) instead of إِيَّاكَ (Iyyāka) or to recite (Alif) with *Fathah* instead of with *Kasrah*. e.g. To recite أَهْدِنَا (Ahdinā) instead of إِهْدِنَا (Ihdinā).

5. To recite *Harkat* instead of *Jazm*

To recite أَنْعَمْتَ (An'amta) as أَنْعَمْتَ (An-'amata) or as أَنْعَمْتَ (Ana-'amata)

Minor Errors:

The errors made when a person does not follow any of those rules which show the beauty of the Holy Qur'ān. e.g. not to recite the ر (Rā') in صِرَاطَ (Ṣirāṭa) with a full mouth when it has a *Fathah* or not to recite the two (Lām) in (Allāh) with a full mouth when there is a *Fathah* or a *Dammah* before them, or not to make *Ghunna*, *Ikhfā'* or *Madd*.

THE HOLY QUR'ĀN

أُتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ

utlu mā ūḥiya ilaika minal kitābi

Recite that which has been revealed to thee of the Book.
(29:46)

CORRECT RECITATION OF THE HOLY QUR'ĀN

To recitate the Holy Qur'ān correctly, one should pay special attention to the following:

1. Ḥarakāt (حَرَكَات): How much to prolong or shorten a sound.
2. Ramūz-e-Auqāf (رُمُوزِ أَوْقَاف): Pause and stop Signs contained within the Arabic text of the Holy Qur'ān.
3. Makhārij (مَخَارِج): Correct pronunciation of the alphabets.
4. Correct combinations.
5. I'rāb (إِعْرَاب): Proper punctuation.

THE SHORT VOWELS (حَرَكَات ḥarakāt)

There are three vowel marks in Arabic which are used above or under a letter to change its sound in a certain way. These vowels, which are called fathah فَتْحَة, dammah ضَمَّة and kasrah كَسْرَة are explained here:

1. fathah فَتْحَة: A raised hyphen placed over the pertinent consonant is called fathah ـَ. The sound symbol is "a" and its nearest correspondent in English is the word "rash". In Arabic the word "rash" will be written as رَيْشٌ and its transliteration will be "a" as in "clash".
2. dammah ضَمَّة: A mark ـُ written over the pertinent consonant is called dammah. The sound symbol for it is "u" and its nearest correspondent in English is the vowel sound in the word "wood". In Arabic, the word "bush" will be written as بُشٌ and its transliteration will be "u" as in "Push".

3. **kasrah كَسْرَة**: A hyphen that is placed under the pertinent consonant is

called kasrah. The sound symbol for kasrah is "i" and its nearest correspondent in English is the vowel sound in the word "bid". In Arabic, the word will be written as

بِذ and its transliteration will be "i" as in "Bill"

The length of sound of **fathah فَتْحَة**, **dammah ضَمَّة** and **kasrah كَسْرَة** is same.

4. **sukūn/Jazm سُكُون / جزم**: When a consonant is pronounced without any vowel

mark, the absence of the vowel is indicated by the sign or placed over the pertinent consonant. This sign is called sukūn or Jazm.

LETTERS WITH VOWEL MARKS: **مُتَحَرِّك حُرُوف** mutaḥarrik ḥurūf

In Arabic a letter bearing the vowel mark is called mutaḥarrik. With the addition of vowel marks sound of the Arabic letters changes as follows:

LETTERS WITH VOWEL MARK **فَتْحَة** FATHAH

To pronounce a letter bearing fathah the mouth should be opened but the letter should be uttered in a very short form. For instance **بَ** (ba) will be pronounced as 'B' is pronounced in the word 'But'.

خَ	حَ	جَ	ثَ	تَ	بَ	ءَ	أَ	Arabic Alphabet
Kha	Ḥa	Ja	Tha	Ta	Ba	'a	a	Pronunciation
ضَ	صَ	شَ	سَ	زَ	رَ	دَ	ذَ	Arabic Alphabet
Ḍa	Ṣa	Sha	Sa	Za	Ra	Dha	Da	Pronunciation
لَ	كَ	قَ	فَ	غَ	عَ	ظَ	طَ	Arabic Alphabet
La	Ka	Qa	Fa	Gha	'a	Za	Ta	Pronunciation
			يَ	هَ	وَ	نَ	مَ	Arabic Alphabet
			Ya	Ha	Wa	Na	Ma	Pronunciation

LETTERS WITH VOWEL MARK DAMMAH ضَمَّة

To pronounce a letter with dammah lips should be rounded and the letter should be uttered in a very short form. بُ (bu) is pronounced as 'B' is pronounced in the word 'Bush'.

خُ	حُ	جُ	ثُ	تُ	بُ	ءُ	أُ	Arabic Alphabet
Khu	Ḥu	Ju	Thu	Tu	Bu	'U	U	Pronunciation
ضُ	صُ	شُ	سُ	زُ	رُ	دُ	دُ	Arabic Alphabet
Ḍu	Ṣu	Shu	Su	Zu	Ru	Dhu	Du	Pronunciation
لُ	كُ	قُ	فُ	غُ	عُ	ظُ	طُ	Arabic Alphabet
Lu	Ku	Qu	Fu	Ghu	'u	Zu	Ṭu	Pronunciation
			يُ	هُ	وُ	نُ	مُ	Arabic Alphabet
			Yu	Hu	Wu	Nu	Mu	

LETTERS WITH VOWEL MARK KASRAH كَسْرَة

To pronounce a letter with kasrah the voice should be stretched downward and should be short. بِ (bi) will be pronounced as if one is saying the English word "bit" without pronouncing the letter "t".

خِ	حِ	جِ	ثِ	تِ	بِ	ءِ	أِ	Arabic Alphabet
Khi	Ḥi	Ji	Thi	Ti	Bi	'i	i	Pronunciation
ضِ	صِ	شِ	سِ	زِ	رِ	دِ	دِ	Arabic Alphabet
Ḍi	Ṣi	Shi	Si	Zi	Ri	Dhi	Di	Pronunciation
لِ	كِ	قِ	فِ	غِ	عِ	ظِ	طِ	Arabic Alphabet
Li	Ki	Qi	Fi	Ghi	'i	Zi	Ṭi	Pronunciation
			يِ	هِ	وِ	نِ	مِ	Arabic Alphabet
			Yi	Hi	Wi	Ni	Mi	Pronunciation

EXERCISE

Letters with mixed vowel marks

أَ	إِ	أُ	ءَ	ءُ	ءِ	هَ	وِ	هُ
عَ	عِ	عُ	عَ	حَ	حِ	حُ	حَ	غَ
غِ	غُ	خَ	خِ	خُ	قَ	قِ	قُ	كَ
كِ	كُ	جَ	جِ	جُ	شَ	شِ	شُ	يُ
يِ	يُ	ضَ	ضِ	ضُ	لَ	لِ	لُ	نَ
نِ	نُ	رَ	رِ	رُ	طَ	طِ	طُ	دَ
دِ	دُ	تَ	تِ	تُ	ظَ	ظِ	ظُ	ذَ
ذِ	ذُ	ثَ	ثِ	ثُ	زَ	زِ	زُ	سَ
سِ	سُ	صَ	صِ	صُ	فَ	فِ	فُ	وُ
قَ	وِ	بَ	بِ	بُ	مَ	مِ	مُ	نَ

Note: The letter ا (alif) with any diacritical mark is no more ا (alif), it becomes ء (hamzah). So with any diacritical mark the sounds of ا (alif) and ء (hamzah) are same.

While practicing, in the above exercise, utterance should be short and quick. Read only one letter at a time and write transliteration below the letter. Stop after uttering each letter so that you have control over your breath. It will help you to utter the words correctly.

EXERCISE

READING TWO OR MORE LETTERS TOGETHER

In order to gain fluency in reading two or more letters at a time, read the letters given below continually. In reading the letters continually their sounds should not be mixed up. i.e., Sound of one letter should not be mixed with that of the other. For example, ^{لَا} should be read separately as "la-'u" and not together as "lau". The sound of ^أ (hamzah) should not be mixed up with the sound of ^ل (lām). Similarly, word ^{سَمِعَ} should be read separately as "sa-mi-'a" and not together as "samia" If you read it as "samia" you will be mixing up the sound of letter ^م (mīm) with its preceding letter ^س (sīn). So read every letter separately but without pausing between the letters so that the complete word is uttered fluently.

أَب	أُب	إِب	ئُق	تُق	ثُق	قَأ	لَأ
جَأ	جَأ	هَمِر	هَم	مَه	تَه	هَه	بَه
بَه	هُو	بِه	بَه	عَف	شُع	عُف	شُع
حَو	حَو	جُو	ثُح	جُح	ثُح	لِأ	عُن
نُد	نَا	لَر	فُر	رَو	رِم	إَر	طَل
فَعَل	فُعَل	فِعَل	فُعَل	سَمِع	سَمِع	جَمَع	جَمِع
مَكَّت	أَمَر	حَمِد	حَمِد	عَرَض	عَرَض	بَلَد	مَعَكَ
نُفِخ	بَرَق	خَسَف	مَيَّد	ذَكِر	ذَكِر	قَتَلَ	قُتِلَ
سَالَ	سَالَ	لِكَأ	نِكَأ	كِلَا	كِلِل	فِتْنَةُ	أَجَلَ
رَجُلُ	نَذَر	مَلِك	وَلِي	فَلَق	خَلَق	رَطَبُ	صَدَمَ

THE LONG VOWELS (حُرُوفِ مَدّ ḥurūf-e-madd)

ا ('alif) preceded by َ (fathah): ا + َ ; و (wāw) preceded by ُ (ḍammah): و + ُ and ي (yā') preceded by ِ (kasrah): ي + ِ are letters of prolongation. They stretch the sound of preceding letters. In Arabic the sign ~ (madd) expresses the meaning of stretching so these three letters ا ('alif), و (wāw) and ي (yā') are called "ḥurūf-e-madd" after their character or quality. For example بَ (ba), بُ (bu), بِ (bi) are when followed by ا, و, ي will be read long. They will be read as بَا "bā", بُو "bū", and بِي "bī" respectively. In transliteration, a sign is used over the symbol of short vowel. These must be pronounced long, otherwise, sound of a letter will be dropped. For example, if the word بُو "bū" is read as بُ "bu" (with a short sound) we will be dropping the sound of و "wāw" from the word. So it must be pronounced long as بُو "bū".

1. ب + َ + ا (bā' + fathah + alif) = بَا (bā). Its nearest corresponding sound in English is the vowel in word "far". In transliteration it is represented by the symbol "ā". Transliteration of Arabic word صَبَاحٌ will be written as "ṣabāḥun".
2. ب + ُ + و (bā' + ḍammah + wāw with sukūn) = بُو (bū). Its nearest corresponding sound in English is in the word "Soon". In transliteration it is represented by the symbol "ū". Transliteration of Arabic word أُسْبُوغٌ will be written as "usbū'un".
3. ب + ِ + ي (bā' + kasrah + yā' with sukūn) = بِي (bī). Its nearest corresponding sound in English is in the word "She". In transliteration it is represented by the symbol "ī". Transliteration of Arabic word دَقِيقَةٌ will be written as "daqīqatun".

Pronounce each word in the Table keeping in mind the above rules:

هـُو	اِئِ	اُؤ	ئِئِ	ءُؤ	ءَا
حَا	عِئِ	عُؤ	عَا	هَا	هِئِ
خِئِ	غِئِ	غَا	غُؤ	حُؤ	جِئِ
كِئِ	قُؤ	قِئِ	قَا	خُؤ	خَا
ثَا	جِئِ	جُؤ	جَا	كُؤ	كَأ
ضِئِ	بِئِ	بَا	بُؤ	ثُؤ	ثِئِ
بِئِ	لِئِ	لُؤ	لَا	ضُؤ	ضَا
طُؤ	رَا	رُؤ	رِئِ	تُؤ	تَا
تِئِ	دُؤ	دَا	دِئِ	طِئِ	طَا
ذَا	ظُؤ	ظَا	ظِئِ	تُؤ	تَا

SOME EXAMPLES OF THE SHORT AND LONG VOWELS

Arabic

English

Fathah as in	بَيْنَ	(baina)	a (as in <u>bat</u>)
Fathah as in	دَارَ	(dār)	ā (as in <u>far</u>)
Fathah as in	أَتَقُّكُمْ	(atqākum)	u (as in <u>cut</u>)
Fathah as in	يَسْعَى	(yas'ā)	e (as in <u>her</u>)
Kasrah as in	الْبِنْتُ	(al-bintu)	i (as in <u>pin</u>)
Kasrah as in	دَارِيْ	(dārī)	ī (as in <u>capital</u>)
Dammah as in	زُ	(zur)	u (as in <u>put</u>)
Dammah as in	دُونِ	(dūna)	ū (as in <u>lunar</u>)
Dammah as in	بُهِتَ	(buhita)	o (as in <u>Holy</u>)

MARKS FOR LONG VOWELS

In the previous lesson, it has been stated that letters ا, و, ي are "letters of prolongation" (hurūf-e-madd). These letters prolong or stretch the preceding sound. However, sometimes sound of words is prolonged without the presence of hurūf-e-madd. In such cases, the shape of the short vowel is changed as follows:

The sign of fathah, instead of slanting, is written vertical. Thus, ا + َ (alif plus fathah) is written as َا and بَا (bā) is written as بَ (bā). The sign of dammah ُ is written with upside instead of downside as ُ (ring shape is moved from upside to lower side). Thus, وُ + ُ is written as ُو and بُو (bū) is written as بُو (bū). The sign of kasrah ِ instead of crosswise is written vertical under the letter like ِ and يَ + ِ (yā' and kasrah) is written as ِي. Thus, بِي (bī) is written as بِ (bī).

So َا, ُو, ِي, are representatives of long vowels and they are called fathah ishbā'iyah فَتْحَةُ إِشْبَاعِيَّة, dammah ishbā'iyah ضَمَّةُ إِشْبَاعِيَّة and kasrah ishbā'iyah كَسْرَةُ إِشْبَاعِيَّة respectively.

The Arabic word ishbā' (إِشْبَاع) means to render the sound full. Thus, when fathah, dammah and kasrah sound like long vowels, their shape changes and these are called fathah ishbā'iyah, dammah ishbā'iyah and kasrah ishbā'iyah, respectively. This reflects change in the sound of fathah, dammah and kasrah.

EXERCISE

َا	ُو	ِي	َا	ُو	ِي	َا
َا	ُو	ِي	َا	ُو	ِي	َا

EXERCISE

كِتَابُ	مَارِبُ	مَلِكِ	فَرَضْنَهَا	أَمَنْ	أَدَمَ	فِيهِ
kitābu	maāribu	māliki	faradnāhā	āmana	ādama	fihī
خَطَايَكُمْ	إِلْفِهِمْ	سُبْحَنَكَ	لِلْكَافِرِينَ	أَذِيبَهُمْ	أَيُّنَا	سَمَوَاتِ
بِمُزَحْزِحِهِ	بَعْدِهِ	تُورِهِ	تُزْزِقِيهِ	إِبْرَاهِمَ	عِبْدَاتُ	يَدَاوُدُ
يَسْتَوُونَ	نَابِجَابِيهِ	قُرْآنَهُ	وَوَرِيَّ	مَوْءَدُهُ	سُبْحَنَهُ	كَلِمَتُهُ

SUPER LONG VOWELS: مَدَّات MADDĀT

Arabic letters bearing short vowels followed by ا, و, ي are stretched and pronounced long. So ا, و, ي for their stretching quality are called حُرُوفِ مَدَّات (hurūf-e-maddāt) or long vowels. Sometimes, these long vowels are further prolonged. To indicate this extra prolongation the signs ~ ~ are used over the letters. Thus, these signs are called مَدَّات maddāt or super long vowels.

There are two basic causes for using the super long vowels:

- 1) Voice of hamzah ء, ا occurring after long vowel or its representative mark makes the voice super long. For example, in the word سَيِّئَاتِ si'at, there is ء hamzah after ي yā'. Therefore, long vowel ي yā' will become super long because of its following ء hamzah and it will be written with a ~ madd and read with super prolonged voice as سَيِّئَاتِ (siī'at). Similarly, يَا أَدَمُ yā ādamu will become يَّا أَدَمُ (yāā āadamu).

The super long vowels are of two kinds:

1. Madd-e-Aṣlī مَدِّ أَصْلِيّ
2. Madd-e-Far‘ī مَدِّ فَرْعِيّ

1. Madd-e-Aṣlī مَدِّ أَصْلِيّ

The *madd* where after the letters of *madd* there is no ء hamzah or ْ sukūn. The letters of Madd-e-Aṣlī مَدِّ أَصْلِيّ are three:

- i. An Alif ا before which there is a letter with a Faṭḥah.
- ii. A Wāw و before which there is a letter with Ḍammah.
- iii. A Yā' ي before which there is a letter with Kasrah.

e.g.

أُوذِينَا وَأُوتِينَا نُوحِيهَا

nūḥihā wa ūṭinā ūdhinā

2. Madd-e-Far‘ī مَدِّ فَرْعِيّ

The *madd* where after the letters of *madd* there is a hamzah ء or a sukūn ْ.

e.g.

مَا أَوْحَىٰ بِضَارِّينَ هَؤُلَاءِ وَالْمَلِكَةِ

walmafā'ikati hā'ulāi biḍā-arrīna mā auḥā

There are four types of Madd-e-Far‘ī مَدِّ فَرْعِيّ:

- i. Madd-e-Muttaṣil مَدِّ مُتَّصِلْ
- ii. Madd-e-Munfaṣil مَدِّ مُنْفَصِلْ

- iii. Madde-e-‘Ārid Waqfī مَدِّ عَارِضٌ وَقْفِيّ
- iv. Madd-e- Lāzim مَدِّ لَازِمٌ

Madd-e-Muttaṣil مَدِّ مُتَّصِلٌ (Contiguous madd)

If ء hamzah occurs in the same word after long vowel, the super long vowel is used which is called مَدِّ مُتَّصِلٌ madd-e-muttaṣil (contiguous madd). So, نِسَاءٌ nisā’un will become نِسَاءٌ nisāā’un. e.g.

أُولِيَاءٌ	خَزَائِنُ	مَنْ يَشَاءُ
و	مِنْ سُوءٍ	لَتَنْتَوُوا
وَجَائِءٌ	يُضْنَى	

Madd-e-Munfaṣil مَدِّ مُنْفَصِلٌ (Separable madd)

If a word has long vowel in its end and its following word is beginning with the voice of ء hamzah here مَدِّ مُنْفَصِلٌ separable madd ~ (Super long vowel) will occur. Thus, أَلَا alā here مَدِّ مُنْفَصِلٌ separable madd ~ (Super long vowel) will occur. Thus, أَلَا alā-innahum will become أَلَا alāā-innahum. Similarly, لَا يَسْتَحْيِ lā yastahyī will become لَا يَسْتَحْيِ lā yastahyīī. e.g.

أَتَى أَمْرُ اللَّهِ	لَا إِلَهَ	كَمَا أَمَرْتُ
و	تَوَلَّوْا إِلَيْهِ	قَالُوا أَوْدَيْنَا
وَتَزَحَفْنِي أَكُنْ	وَيَهْدِنِي إِلَيْهِ	بِعَهْدِي أَوْفِ

مَدِّ عَارِضٌ وَقْفِي Madd-e-‘Ārid Waqfī

That madd where after the letters of madd, the ḥarkat of the last letter of the word, due to stopping, will be changed temporarily into a sukūn.

e.g.

ا	خَلَقَ الْإِنْسَانَ	فِي الْمِيزَانِ	لَهُمُ الْأَبْوَابُ
و	لَوْ تَشْعُرُونَ	وَأَطِيعُونَ	كُنْ فَيَكُونُ
ى	مِنَ الْمُنْذِرِينَ	سَيَهْدِينِ	لَهُوَ الْعَزِيزُ الرَّحِيمُ

مَدِّ لَازِمٌ Madd-e-Lāzim

Madd-e-Lāzim مَدِّ لَازِمٌ is that madd where after the letters of madd, there is an original (أَصْلِيّ) sukūn (i.e., the sukūn which is part of the word whether one stops or not.) e.g.

ضَالِّينَ بِضَالِّينَ أَفْلَحَ التَّوَّابُ الرَّحِيمُ

If a sukūn or tashdīd bearing letter occurs after the long vowel and the long vowel is necessary to save it from dropping, a *madd* is brought as in the words: ضَالِّينَ - أَفْلَحَ

EXERCISE

يَا أَدَمُ - لَكُنَّا أَهْدَى - يَا إِبْرَاهِيمُ - جَاءُوا آبَاءَهُمْ وَجَاءِيَّ - يَوْمَئِذٍ - وَرِثَهُ أَبَوَاهُ - بَنُوا إِسْرَئِيلَ -
 أَفْلَحَ - ضَالًّا - اللَّهُ - مُذْهَبًا - آمِينَ - حَاجُّوْنِي - الْكَافِرِينَ - وَلَا تَتَّبِعَانِ - خَادَ اللَّهُ -
 تَأْمُرُونِي - وَلَا الضَّالِّينَ -

While stopping during the recitation of the Holy Qur'ān, the last letter of the word, on which one is stopping, will be pronounced as quiescent. Thus, if the second last letter of the word, on which one is halting is a long vowel it creates a condition of super long vowel and the ending of the word is prolonged. For Example, the word تَغْلُمُونَ (ta'lamūna) on stoping will become تَغْلُمُون (ta'lamūn). In such cases long vowels are, generally, read as super long vowels.

PLIABLE LETTERS حُرُوفُ الْيِّنِ (hurūfullin)

If the quiescent letters ق and ي are preceded by َ fathah the preceding letter will be pronounced and the sound will travel softly over or below the following letter. Consequently the sound will make curve from over or below the letter. For example the combination ق + ب will be read as بَق "bau" as in English word "bowl" without the letter "l" and the combination ي + ب will be read as بَي "bai" as in English word "bat". Thus the character of ق and ي is different when preceded by fathah as compared to their character when preceded by ُ dammah and ِ kasrah. So they are now pliable letters (hurūfullin) instead of letter of prolongation (hurūf-e-madd). As for time, hurūf-e-madd and hurūfullin are equal. Only in shape their sound is different.

أَوْ	أَيَّ	بَوْ	بَيَّ	تَوْ	تَيَّ	ثَوْ	ثَيَّ
'au	'ai	bau	bai	tau	tai	thau	thai
زَوْ	زَيَّ	عَوْ	عَيَّ	حَوْ	حَيَّ	قَوْ	قَيَّ
فَوْ	فَيَّ	لَوْ	لَيَّ	سَوْ	سَيَّ	شَوْ	شَيَّ
فَوْزُ	غَيْبُ	حَيْثُ	يَيْنُ	رَيْبُ			
fauzu	ghaibi	haithu	yaini	raiba			
خَوْفُ	خَيْطُ	دَوْزُ	دَيْنُ	زَوْجُ			
رَوْحُ	رَيْثُ	كَيْفُ	ذَوْقُ	فَوْقُ			

THE HOLY QUR'ĀN

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

inna hādhal qur'āna yahdī lillatī hiya aqwamu

Surely, this Qur'ān guides to what is most right. (17:10)

RAMŪZ-E-AUQĀF (STOP SIGNS OR PAUSES)

The various signs used in the Holy Qur'ān to stop or pause while reciting the Holy Qur'ān can be divided into the following three categories:

1. Signs of Waqf-e-tām (وقف تام)
2. Signs of Waqf-e-kāfi (وقف كافى)
3. Signs of Waqf-e-ḥasan (وقف حسن)

Waqf-e-tām (وقف تام): It means to stop at a word where meaning of the words which follow the word at which one stops has no relationship either with the word at which one stops or with the words which precede it. e.g. In the following verse the subject matter ends at the word **يَسْمَعُونَ** (*yasma'ūna*) and a different subject matter starts with the words following **يَسْمَعُونَ** (*yasma'ūna*):

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ

innamā yastajībulladhīna yasma'ūn walmautā yab'athuhumullāhu

Only those who listen sincerely respond. And *as for* the dead, Allāh will raise them *to life*. (6:37)

Therefore, after **يَسْمَعُونَ** (*yasma'ūna*) a waqf-e-tām sign is given. *Waqf-e-tām* signs include the following: ۞ , ط , م

Waqf-e-kāfi (وقف كافى): It means to stop at such a place where the sentence is complete. However, the words which follow the word at which one stops have a connection of only the meaning and not the word of the sentence which precedes. e.g. In the following verse:

وَمَا أُنْزِلَ مِنْ قَبْلِكَ ؕ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۞

wamā unzila min qablik wa bil ākhirati hum yūqinūn

And that which was revealed before thee, and they have firm faith in what is *yet* to come. (2:5)

in the word **مِنْ قَبْلِكَ** (*min qablik*) a statement has been made about the righteous people. However, in the part coming after **مِنْ قَبْلِكَ** (*min qablik*) also a characteristic of the righteous people is mentioned. Therefore, a stop at **مِنْ قَبْلِكَ** (*min qablik*) cannot be a Waqf-e-tām. Rather, it will be a Waqf-e-kāfi. This category of stop signs contains only one sign: "ج"

Waqf-e-ḥasan (وقف حسن): It means to stop at a word where the sentence is complete. However, there is a connection in both meaning and word of the sentences which precede or follow. e.g. In the verse:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥

ulā'ika 'alā hudammirrabihim wa ulā'ika humul muflihūn

It is they who follow the guidance of their Lord and it is they who shall prosper. (2:6)

at the word **مِنْ رَّبِّهِمْ** (*mirrabihim*) a statement about the righteous people has been completed. However, in the next sentence again a statement about the righteous people is being made. Therefore, the stop at **رَبِّهِمْ** (*rabbihim*) is a Waqf-e-ḥasan. The Waqf-e-ḥasan category contains the following stop signs: "صل" "قل" "صلى" "ق" "ص" "ز"

In Waqf-e-tām and Waqf-e-kāfi the reading will be initiated after stopping on the sentence. It will not be necessary to repeat. If Waqf-e-ḥasan is made on an *Āyat* the reading will be initiated after the *Āyat*, otherwise, it will be necessary to repeat.

If one stops at a place where the sentence is incomplete and there is every type of connection with that which is preceding or following it and also meaning is distorted. Such a stop is called Waqf-e-qabīḥ (وقف قبيح). e.g.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ

yā ayyu halladhīna āmanū lā taqrabuṣṣalata

O ye who believe! approach not Prayer ... (4:44)

Besides the above mentioned stop signs there are some other stop signs. All stop signs are briefly explained here:

0 or □

This is a sign written on the completion of a verse. Basically this is the abbreviation of a letter ھ which is the sign of an āyat (verse). We should stop here. For rules regarding stopping or not stopping at 0 sign, please see below under the sign: لا (Lā, No).

Example:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 0 الرَّحْمَنِ الرَّحِيمِ 0 مَلِكِ يَوْمِ الدِّينِ 0
إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ 0 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ 0 صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ 0 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ 0

*alḥamdu lillāhi rabbil ‘ālamīn • arraḥmā nirraḥīm • māliki yaumiddīn •
iyyāka na‘budu wa iyyāka nasta‘īn • ihdi naṣṣirātal mustaqīm •
ṣirāṭalladhīna an‘amta ‘alaihim, ghairil maghdūbi ‘alaihim wa ladḍuā allīn*

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path --The path of those on whom Thou has bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

م (Mīm):

This stop sign is an abbreviation of the word لازم (lāzim) . It is a mandatory stop sign. One **MUST** stop at this sign. So stop and take a breath.

Example:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ مَوَالِيسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا
بِهِ لَا كُلُّ مَنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ ٥

*wamā ya‘lamu ta’vīlahū illallāh warrāsikhūna fil ‘ilmi yaqūlūna āmannā
bihi kullummin ‘indi rabbīnā wa mā yadhdhakkaru illā ulul albāb*

And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' -- And none heed except those gifted with understanding. (3:8)

ط (Tā’):

This stop sign is an abbreviation of the word مُطْلَقٌ (*mutlaq*). We should stop at this sign but bearing in mind that the message is not complete and there is a follow up statement for explanation. There may be something else related to the subject matter which could be in the next (following) part of the recitation. If you stop at this sign it is not necessary to repeat the last word.

Example:

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ ٥

*wa idh qāla luqmānu li ibnihi wa huwa ya‘izuhū yā bunayya lā tushrik
billāh innashshirka lazulmun ‘azīm*

And *remember* when Luqmān said to his son while exhorting him, 'O my dear son! associate not partners with Allāh. Surely, associating partners *with God* is a grievous wrong.' (31:14)

ج (Jīm):

This stop sign is an abbreviation of the word جَائِز (*Jā'iz*) It is an optional stop sign. It is better to stop but you may or may not stop at this sign.

Example:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ۝

walaqad anzalnā ilaika āyātim bayyinātin wamā yakfuru bihā illal fāsiqūn

And surely We have sent down to thee manifest Signs, and none disbelieves in them but the disobedient. (2:100)

ز (Zā):

This stop sign is an abbreviation of the word مُجَوِّز (*mujawwaz*). Although stop is permissible, it is better not to stop at this sign.

Example:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ
وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ۝

wamā taf'alū min khairiñya'lam hullāhu wa tazawwadū fa inna khairazzādittaqwā wattaqūni yā ulil albāb

And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding. (2:198)

ص (Ṣād):

This stop sign is an abbreviation of the word مُرَخَّصٌ (*murakhkhaṣ*) This sign appears somewhere in the middle of a verse. It is better to combine the previous part of the verse with the next part. But if one cannot do so because of shortness of breath, then one may stop.

Example:

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ مِمَّا رَبَّحْتَ تِجَارَتَهُمْ
وَمَا كَانُوا مُهْتَدِينَ ۝

*uḷā'ikalladhī nashtara wuḍḍaḷalata bil hudā famā rabiḥattijāratu hum
wamā kānū muhtadīn*

These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided. (2:17)

قلے (Qāf, Lām, Yā'):

This stop sign is an abbreviation of the words أَلْوَقْفُ أُولَى (*al-waḳfu aulā*). It means to stop at this sign is better. However, one can continue without stopping.

صلے (Ṣād, Lām, Yā'):

This stop sign is an abbreviation of the words أَلْوَصْلُ أُولَى (*al-waṣlu aulā*). It means to read without stopping is better. However, stop is also permissible. When this sign appears, combine the first part with the next part of the verse.

Example:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ ۖ
 قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ٥

*wa idhā laqulladhīna āmanū qālū āmannā wa idhā khālau ilā shayāṭīnihim
 qālū innā ma‘akum innamā nahnu mustahzi’ūn*

And when they meet those who believe, they say: 'We believe'; but when they are alone with their ringleaders they say: We are certainly with you; we are only mocking.' (2:15)

قف (Qif):

This stop sign is an abbreviation of the words يَقِفُ عَلَيْهِ الْوَاقِفُ (*yaqifu ‘alaihi* *wāqifu*; the one who stops here). The reader must stop at this sign. It is written at those places where there is a chance that the reader may combine with the next part of the verse.

Example:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ
 تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ
 كَانَ بِكُمْ رَحِيمًا ٥

*yā ayyu halladhīna āmanū la ta‘kukū amwālakum bainakum
 bilbāṭili illā an takūna tijāran ‘an trāḍimminkum walā taqtulū
 anfusakum innallāha kāna bikum raḥīmā*

O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourself, Allāh is Merciful to you. (4:30)

س (Sīn) or سكتة (Saktah):

Without re-breathing give a short pause and then continue the recitation of the Holy Qur'ān.

Example:

قَالَ رَبُّنَا ظَلَمْنَا أَنْفُسَنَا سَكْتَة وَ إِن لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَسِرِينَ ٥

*qālā rabbanā ḡalamnā anfusana wa illam taghfir lanā wa tarḡamnā
lanakūnanna minal khāsirīn*

They said, 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.' (7:24)

وقف (Waqf, Pause):

Waqf verbally means to stop. Conventionally it means to stop at a word for the duration normally a person takes to breath with the intention to continue the recitation. While doing *waqf* you should act upon the rules mentioned here under the title, "Ramūz-e-Auqāf". If you do *waqf* on a stop sign then you should resume recitation from the next word. However, if you do *waqf* without any sign, you should go one or two words back to resume recitation.

وقفه (Waqfah, Pause):

This pause is longer than س or سكتة. Conditions remain the same but the reader should give a longer pause.

Example:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا
 كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
 بِهِ ۖ وَاعْفُ عَنَّا ۖ وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ٥

*rabbanā lā tu'akhidhnā innasīnā au akhta'na rabbanā wa lā tahmil
 'alainā iṣran kamā ḥamaltahū 'alalladhīna min qablinā rabbanā wa
 lā tu ḥammilnā mā lā ṭāqatalanā bih wa'fu 'annā, waghfirlanā,
 warḥamnā anta maulāna fansurnā 'alal qaumil kāfirin*

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people. (2:287)

لا (Lā, No):

This sign is an abbreviation of the words لَا يُوقَفُ عَلَيْهِ (lā yūqaf 'alaihi). This sign means NO. For the sake of better understanding we will divide the application of this sign into following groups:

- a) If it is inside the verse then DO NOT STOP.

Example:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ۖ فَقَالَ
 أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٥

*wa 'allama ādamal asmā'a kullahā thumma 'aradahum 'alal
 malā'ikati faqāla ambi 'ūnī bi asmāi' hā'ulāi' in kuntum ṣādiqin*

And He taught Adam all the names, then He put *the objects of these names* before the angels and said: 'Tell Me the names of these, if you are right.' (2:32)

- b) If it is at the completion of the verse i.e., over the sign 0 then you may or may not stop. Either way, it is right. e.g.

If stopped at 0̣

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى 0̣ الَّذِي خَلَقَ فَسَوَّى 0̣

will be recited as:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى 0̣ الَّذِي خَلَقَ فَسَوَّى 0̣

sabbi hisma rabbikal a'la, alladhī khalaqa fasawwā

Glorify the name of thy Lord, the Most High, Who creates and perfects. (87:2-3)

NOT STOPPING AT 0̣: In this case, the sign is regarded to be just ٲ, which means do not stop. One has to proceed on to the next word without pause, connecting the next word if need be.

STOPPING AT 0̣: In this case, the sign is regarded to be just 0, which is the sign of 'Āyat' meant for stopping. But the stop is observed following the stop rules given earlier.

Beginning the next word after 0̣

There are three different situations:

1. If the word next to 0̣ begins with *shadda* ّ, the *shadda* ّ is replaced with

fathah or *kasrah* (depending upon the sign on the letter after the stop sign) when stopping on ٱ sign.

With stopping read as

Without stopping read as

غَفُورًا رَحِيمًا ٱ وَ الْمُخَصَّنَاتُ : غَفُورًا رَحِيمًا ٱ وَ الْمُخَصَّنَاتُ - غَفُورًا رَحِيمًا وَ الْمُخَصَّنَاتُ
ghafūrarrāḥimā walmuḥṣanātu - ghafūrarrāḥimāñwwal muḥṣanātu

كُلُّ كَفَّارٍ عِنْدِ ٱ مَنَّا عِلَّيْهِ الْخَيْرُ: كُلُّ كَفَّارٍ عِنْدِ ٱ مَنَّا عِلَّيْهِ الْخَيْرُ - كُلُّ كَفَّارٍ عِنْدِ ٱ مَنَّا عِلَّيْهِ الْخَيْرُ
kulla kaffārin ‘anīd mannā ‘illil khairi - kulla kaffārin ‘anīdimmannā ‘illil khairi

وَجُودٌ يَوْمَئِذٍ نَّاعِمَةٌ ٱ لِّسَعْيِهَا: وَجُودٌ يَوْمَئِذٍ نَّاعِمَةٌ لِّسَعْيِهَا وَجُودٌ يَوْمَئِذٍ نَّاعِمَةٌ لِّسَعْيِهَا
wujūh yauma’idhinnā ‘imah li sa’yihā - wujūhuñyyauma’idhinnā ‘imatulli sa’yihā

2. If the word after ٱ begins with a blank ٱ *alif* and a ل *lām* or it begins with nūn qutnī and a ل *lām*, the start is made with a fathah, and without nūn qutnī:

changes to

عَالَمِينَ ٱ الرَّحْمَنِ الرَّحِيمِ ٱ

‘ālamīnarrahīmānirrahīm

عَالَمِينَ ٱ الرَّحْمَنِ الرَّحِيمِ ٱ

‘ālamīn arrahīmānirrahīm

3. If the word after ٱ begins with a blank ٱ *alif* or with a nūn qutnī, but there is no ل *lām* after it, the word is then started with a sign, same as that of the third letter after ٱ .

هَرُونَ أَخِي ٱ أَشَدُّ بِهِ أَزْرَى changes to هَرُونَ أَخِي ٱ أَشَدُّ بِهِ أَزْرَى

hārūna akhishdud bihī azrī

hārūna akhī ushdud bihī azrī

الْأَنْفُورَا ٱ اسْتِكْبَارًا فِي الْأَرْضِ changes to الْأَنْفُورَا ٱ اسْتِكْبَارًا فِي الْأَرْضِ

illā nufūrastikbāran fil arḍi

illā nufūra istikbāran fil arḍi

ق (Qāf):

This stop sign is an abbreviation of the words قِيلَ عَلَيْهِ الْوَقْفُ (*qīla ‘alaihil waqfu*).
Do not stop at this sign.

Example:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

*fa wailulliladhīna yaktubūnal kitāba bi aidi him thumma yaqūlūna
hādha min ‘indillahi li yashtarū bihi thamanan qalīla*

Woe, therefore, to those who write the Book with their own hands and then say:
'This is from Allāh,' that they may take for it a paltry price. (2:80)



(Mu‘āniqa - Three Dots):

This sign will never be found alone. Seeing a three-dot sign, the reader should look for another three-dot sign in the next part of the verse or even in the next verse. There are two possibilities.

- a) If the three-dot sign appears either without any other sign accompanying it or as a combination of two similar signs at both places then the reader may choose either one of the places to stop, but only at ONE place.

Example:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ؕ كَذَلِكَ
لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

*wa qālalladhīna kafarū lau lā nuzzila ‘alaihil qur’ānu
jumlatañwwāhidah kadhālika linuthabbita bihī fu’adaka wa
rattalnāhu tarfīla*

And those who disbelieve say, 'Why was not the Qur’ān revealed to him all at once? ' *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form. (25:33)

- b) If the three-dot sign appears in combination of dissimilar signs at both places then decide according to the other sign that appears alongwith the three-dot sign.

Example:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۚ

dhālikal kitābu lā raiba fih, hudallil muttaqīn

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

م (Mīm):

This م mīm is different from this م mīm, which is a mandatory stop sign. However, م mīm is a part of the recitation.

Example:

وَأَمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۚ
وَلَا تَسْتَرْوْا بِآيَتِي ثَمَنًا قَلِيلًا ۚ وَإِيَّايَ فَاتَّقُونِ ۚ

*wa āminū bimā anzaltu muṣaddiqallimā ma‘akum wafā takūnū
awwala kāfirim bihī wafā tashtarū bi āyāfi thamanan qalīlan wa
iyyāya fattaqūn*

And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone. (2:42)

ن (Nūn):

This is similar to م. This is not a sign but is part of the recitation.

Example:

إِلَىٰ رَبِّكَ يُؤْمِدُ الْمُسْتَقَرُّۙ

ilā rabbika yauma 'idhi nil mustaqar

With thy Lord *alone* will be the place of rest that day. (75:13)

RARE SIGNS

The following two signs are seldom used but these are important as far as their application is concerned. Therefore, it is important to know these signs.


صل (Ṣād, Lām):

This stop sign is an abbreviation of the words قَدْ يُوصَلْ (*qad yūṣal*), it means that once a while one reads without stopping). It is better to stop at this sign but it is not mandatory.

كء (Kāf, Hamzah):

This sign is an abbreviation of the word كَذَلِكَ (*kadhālika*), which means likewise. If you come across this sign, then look for the previous sign in the recitation. The same previous sign applies at this place as well.

ع ء ('Ain, Rukū'):

This sign will always be over the sign of a verse, i.e., 0 or . This tells the reader that Rukū' is going to end at the completion of this particular verse.

RULES OF MAKING A STOP OR PAUSE

1. If the last letter has *sukūn* over it, no change takes place on stopping. e.g.,

kuwwirat كُورَتْ = *kuwwirat* كُورَتْ ط

2. If the last letter is *Hamzah* with double *fathah*, one of the *fathah* changes to an *alif*. e.g.

nisā'a نِسَاءُ = نِسَاءُ ط

3. All *signs* on the last letter always change to a *sukūn*, e.g.

malak مَلِكُ = مَلِكُ ط • *shuhadā* شُهَدَاءُ = شُهَدَاءُ ط • *fiḥ* فِيهِ = فِيهِ ط

4. Round *fā'* is always changed to *hā'* with *sukūn*, e.g.

quwwah قُوَّةُ = قُوَّةُ ط

5. If the last letter is blank *alif* but the letter before it has double *fathah*, one *fathah* is dropped and *alif* becomes active. e.g.

raqībā رَقِيبَا = رَقِيبَا ط

6. If *alif* in the end is blank but the letter before it does not have a *fathah*, then this *alif* will be silent. e.g.

تَهْتَدُوا ط = تَهْتَدُوا tahtadū

7. If the last letter is blank *ya* and the letter before it has a double *fathah*, *yā'* will become silent and the *double fathah* changes to vertical *fathah*. e.g.

ضَحَى ط = ضَحَى duḥā

8. If the last letter is blank *yā'* but the letter before it does not have a double *fathah*, there will be no change on making stop. e.g.

أَبَى ط = أَبَى abā

9. If there is *nūn quṭnī* between two verses, one may or may not stop reciting such verses. e.g.

- a) If a stop is not made, *nūn quṭnī* will give its sound and the blank *alif* becomes silent.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۖ أَقْتُلْ يُوسُفَ

inna abānā lafi ḍaḥalimmubīni niqtulū yūsufā

- b) If a stop is made, *nūn quṭnī* will drop but the blank *alif* over it becomes effective and *i'rāb* of the next active letter is given to this *alif*.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۖ أَقْتُلْ يُوسُفَ

inna abānā lafi ḍaḥalimmubīn uqtulū yūsufā

PRACTICE OF THE STOP SIGNS

رُسُلٍ ۝ وَالذِّكْرِ غَيْرِهِ ۝ لَهَبٍ ۝ دَلْوَةٍ ۝ حَافِظٌ ۝ هُوَ فَتَسِي ۝ صِدِّيقِينَ ۝ عَظِيمٌ ۝

رُسُلٌ وَالذِّكْرُ غَيْرُهُ لَهَبٌ دَلْوَةٌ حَافِظٌ هُوَ فَتَسِي صِدِّيقِينَ عَظِيمٌ

‘azīm ṣādiqin fanasī hū ḥāfiẓ dalwah lahab ghairih wālidatik rusul

فِيهِ شَيْءٌ يُنْفِقُونَ ۝ تَعْلَمُونَ ۝ شَكُورٍ ۝ أُمُورٍ ۝ أَلْبَابٍ ۝ ضَلَّلَ ۝ زَوْجِنِ ۝

فِيهِ شَيْءٌ يُنْفِقُونَ تَعْلَمُونَ شَكُورٌ أُمُورٌ أَلْبَابٌ ضَلَّلَ زَوْجِنِ

zaujān ḍalāl albāb umūr shakūr ta‘lamūn yunfiqūn shai’ fih

شُهَدَاءُ عِبَادِهِ الْعُلَمَاءُ رَقِيبًا ۝ ضَحَى ۝ مُصَلَّى ۝ أَبِي ۝ قُوَّةٌ ثَمَنِيَّةٌ ۝ كُورَتْ ۝

شُهَدَاءُ عِبَادِهِ الْعُلَمَاءُ رَقِيبًا ضَحَا مُصَلًّا أَبٌ قُوَّةٌ ثَمَنِيَّةٌ كُورَتْ

kuwwirat thamāniyah quwwah abā muṣallā ḍuḥā raqībā ‘ibādihi ‘ulamā’ shuhadā’

تَنْهَزُ ۝ فَحَدَّثَ ۝ ذِكْرِي ۝ زَكْرِيَّا ۝ قَوَارِيرًا ۝ تَهْتَدُوا بِرَقٍ ۝ مُلْكٌ لَّهُوَ

تَنْهَزُ فَحَدَّثَ ذِكْرِي زَكْرِيَّا قَوَارِيرًا تَهْتَدُوا بِرَقٍ مُلْكٌ لَهُوَ

lahw mulk barq tahtadū qawārirā dhakariyyā dhikrī faḥaddith tanhar

شَانِ ۝ قِسْطٍ ۝ إِيَّايَ ۝ مَثْوَايَ ۝ فِيهِنَّ ۝ جَانٌّ ۝ نِسَاءٌ ۝ نِدَاءٌ ۝ جُزْءٌ ۝ تُقَّةٌ ۝

شَانِ قِسْطٍ إِيَّايَ مَثْوَايَ فِيهِنَّ جَانٌّ نِسَاءٌ نِدَاءٌ جُزْءٌ تُقَّةٌ

tuqāh juz’ā nidā’ā nisā’ā jānn fihin mathwā iyyā qisṭ shā’n

MAKHĀRIJ

The place where the sound of the letter originates is called Makhārij. There are seventeen Makharij which are as follows:

1. جَوْفِ فَمٍ (Jauf-e-Fam) Emptiness of the Mouth.

The following three *letters of madd* are pronounced from this Makhraj: ا و ی

These letters are called *Hurūf-e-Maddah*.

2. أَقْصَى حَلْقٍ (Aqṣā Ḥalq) The Part of the Throat Nearest to the Chest.

The following letters are pronounced from this Makhraj: ه and ء

3. وَسْطِ حَلْقٍ (Waṣṭ-e-Ḥalq) The Center of the Throat.

The following letters are pronounced from this Makhraj: ح and ع

4. أَدْنَى حَلْقٍ (Adnā Ḥalq) The Part of the Throat Nearest to the Mouth.

The following letters are pronounced from this Makhraj: خ and غ

The above letters ا و ی ه ء ح ع خ غ are known as *Hurūf-e-Ḥalqī*.

5. The Extreme Back of the Tounge When Touching the Palate.

The following letter is pronounced from this Makhraj: ق

6. The Back of the Tounge (Not as far back as that for qāf) When Touching the Palate.

The following letter is pronounced from this Makhraj: ك

7. The Center of the Tongue When Touching the Palate.

The following letters are pronounced from this Makhraj: **ی ش ج**

The letters **ی ش ج** are known as *Hurūf-e-Shajriyya* because they are pronounced from the center of the mouth.

8. **The Back Edge of the Tongue Upturned When Touching the Roots of the Molars and the Pre-molars.**

The following letter is pronounced from this Makhraj: **ض**

The letter **ض** is known as *Ḥarf-e-‘Āfiyah* because it is pronounced from the upturned sides of the tongue.

There are three ways of pronouncing the letter: **ض**

- i. From the right side
- ii. From the left side
- iii. From both sides at the same time

However, it is commonly easier to pronounce it from the left side.

9. **The Edge of the Tongue, When Touching the Gums of the Teeth, Which Extend from the Pre-molar on One Side to the Pre-molar on the Other Side.**

The following letter is pronounced from this Makhraj: **ل**

10. **The Edge of the Tongue, When Touching the Gums of the Teeth, Which Extend From the Canine on One Side to the Canine on the Other Side.**

The following letter is pronounced from this Makhraj: **ن**

11. **The Edge of the Tongue Including the Immediate Top, When touching the Gums of the Central Incisors and the Lateral Incisors.**

The following letter is pronounced from this Makhraj: **ر**

The letters **ل ن ر** are known as *Hurūf-e-Tarfīyyah* and *Hurūf-e-Dhalqiyya* because they are pronounced from the edge of the tongue.

12. **The Tip of the Tongue When Touching the Roots of the Central Incisors.**

The following letters are pronounced from this Makhraj: ت د ط

The letters ت د ط are known as *Hurūf-e-Nat‘iyyah* because they are pronounced from the cavity of the roots of the Central Incisors.

13. **The Tip of the Tongue When Touching the Edge of the Central Incisors.**

The following letters are pronounced from this Makhraj: ث ن ظ

The letters ث ن ظ are pronounced as *Hurūf-e-Lathwiyya* because they are pronounced from the teeth which are attached to the gums.

14. **The Tip of the Tongue When Touching the Edge of the Lower Central Incisor including the Upper Central Incisors.**

The following letters are pronounced from this Makhraj: ز س ص

The letters ز س ص are known as *Hurūf-e-Asaliyya* because they are pronounced from the sharp tip of the tongue.

15. **The Inner Center of the Bottom Lip When touching the Edge of the Upper Central Incisors.**

The following letter is pronounced from this Makhraj: ف

16. **Both the Lips (When Meeting).**

The following letters are pronounced from this Makhraj: و م ب

The letters و م ب are known as *Hurūf-e-Shafawiyya* because they are pronounced from the lips.

17. **خَيْشُوم (Khaishum):** From this Makhraj the *ghunna* is pronounced.

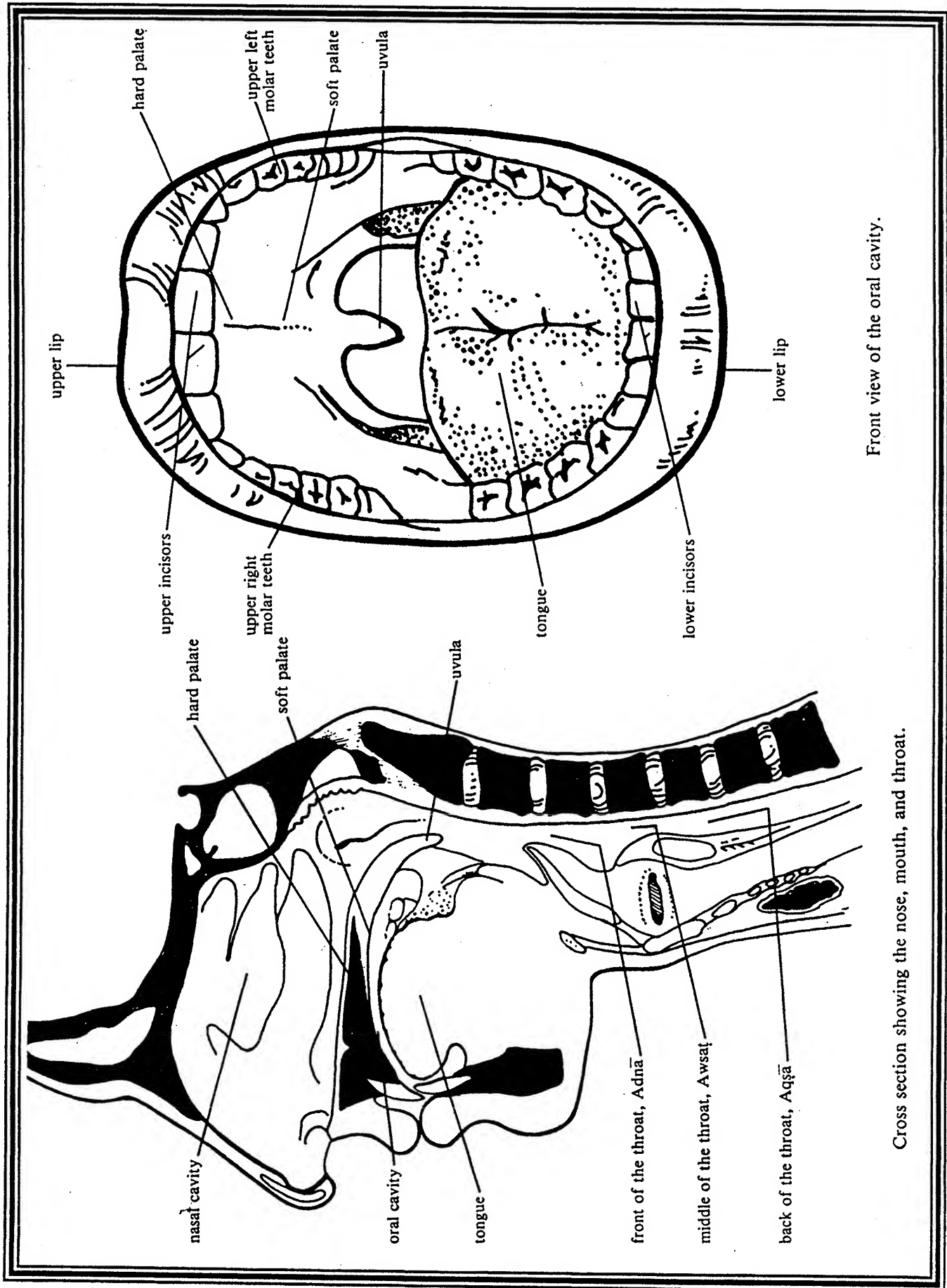
مَخَارِجُ الْحُرُوفِ

MAKHARIJUL HURŪF

(Correct Pronunciation of the Alphabets)

It is very important to recite/pronounce words correctly as the meanings change drastically. Some examples are given below.

Alphabet	Meanings	Transliteration	Similar Words
ع	All Knowing	‘alīmun	عَلِيمٌ
ا	Painful	alīmun	أَلِيمٌ
ط	Morning star	ṭāriqun	طَارِقٌ
ت	Abandoned	tāriqun	تَارِكٌ
ق	Heart	qalbun	قَلْبٌ
ك	Dog	kalbun	كَلْبٌ
ق	You say	qul	قُلْ
ك	You eat	kul	كُلْ
ض	Gone astray	ḍalla	ضَلَّ
ذ	Disgraced	dhalla	ذَلَّ
ظ	Shade	ẓalla	ظَلَّ
ز	Slipped	zalla	زَلَّ



Front view of the oral cavity.

Cross section showing the nose, mouth, and throat.

CORRECT COMBINATIONS

JAZM/SUKŪN

In Arabic marks ^ and • are called **sukūn** or **jazm**. Sukūn literally means calm or quiescence and the letter bearing quiescence mark is called **sākin** that is quiescent. So when we join a letter having a ḥarakat (a fathah, kasrah or ḍammah) on it with a letter having a jazm/sukūn the letter with a ḥarakat will join directly in accordance with the phonetic sound of the stroke on or below the letter.

EXAMPLES:

بَبْ بَبْ بُبْ الْحَمْدُ عَلِمْتُمْ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

alam nashrah laka ṣadraka - ‘alimtum - al-ḥamdu - bubb - bibb - babb

If a letter with a stroke is followed by an *alif*, *hamzah* or *‘ain* with sukūn, they join with a little stroke:

EXAMPLES:

بَا بِيْ بُعْ

bu' - bi' - ba'

So while joining a letter with a quiescent one, one should settle the voice on the quiescent, then it will be pronounced correctly. For example in the word نَعْبُدُ na‘budu if you settle نَ (na) on the quiescent ع (‘ain) it will be read correctly as نَعْبُدُ na‘budu, otherwise 'ain would be converted to 'alif and the word would be read as نَابُدُ (nābudu), which is wrong. So to read a sākin (quiescent) letter correctly, one must settle the voice on it.

SHAKY QUIESCENT LETTERS

The important thing to know about the quiescent letters is that the voice should be settled on them and shaking should be avoided while uttering these letters. However, there are five

letters (ق ط ب ج د) (قُطِبُ جِدِّ) when they are sākīn (quiescent), are slightly shaken so that they can be uttered correctly and softly. For instance to read the word هَبْ (habb) when one utters ب lips remain closed. If lips are opened just before ending of the voice, it will shake the utterance. These letters are called, حُرُوفُ قَلْقَالَةٍ 'Hurūf-e-Qalqalah'.

WORDS HAVING TWO LETTERS WITH SUKŪN

In Arabic, one seldom sees two letters with sukūn (quiescent letters) written together in one word. End letter of the last word of a sentence is usually written with a ḥarkat on it. However, as far as reading is concerned, one often has to read the end letter of the last word in a sentence as if it has sukūn on it. Thus, it may make one to read two letters in a word with sukūn. The examples of such words along with the words with one letter with ḥarkat joining another letter with a sukūn on it are as follows:

صِدْقٌ	كَرَمٌ	صَبْرٌ	مَلِكٌ	مِلْكٌ	مَلَكٌ	مُلْكٌ
ṣidq	karam	ṣabr	malik	milk	malak	mulk
مِثْلٌ	بَلَدٌ	حَمْدٌ	سَفَرٌ	أَجْرٌ	قَلَمٌ	عِلْمٌ
قَمَرٌ	بَحْرٌ	مَرَضٌ	لَهُوٌ	أُمَمٌ	مَكْرٌ	عَجَبٌ
حَجَرٌ	عَرْضٌ	نَفْسٌ	يُسْرٌ	غَضَبٌ	عُسْرٌ	ضَرْبٌ
أَمْرٌ	كُفْرٌ	ذِكْرٌ	رِزْقٌ	بَصْرٌ	مِصْرٌ	فَجْرٌ
ذَوْقٌ	إِصْرٌ	شَمْسٌ	فَوْزٌ	كِبْرٌ	حِجْرٌ	قَوْمٌ
صَخْرٌ	عَوْنٌ	قَبْلٌ	صَوْمٌ	بَرْقٌ	يَوْمٌ	فُلْكٌ
	حَمْدَةٌ	بَعْدَةٌ	شَأْنٌ	حَسَنَةٌ	مَثْوَايَ	فَيْهٌ

REVISION OF THE RULES IN THE PREVIOUS LESSONS

In this lesson Arabic words have been arranged in a particular order. Practicing by repeating these words repeatedly one can get accuracy and fluency in pronouncing these words. While practicing these words one should try to pronounce the Arabic letters carefully. Letters with short vowels, fathah, dammah and kasrah should be pronounced clear but short in sound. The quiescent letters (letters bearing sukūn) should be read clearly taking into consideration shaky and unshaky character of the quiescent letters. The words should be read continuously without breaking the sound.

يَقُولُ	غُرُورُ	أَعُوذُ	أُمُورُ	نَسُوهُ	مُلُوكُ
yaqūlu	ghurūru	a‘ūdhu	umūru	nasūhu	mulūku
أُمْلِي	تَقُورُ	وُجُوهُ	نُخْفِي	أَوْتِي	يُوسِفَ
مِثْقَالُ	يَدِيهِ	يَكُونُ	مَكَانَ	يَبْنِي	نُجُومُ
إِلَيْكَ	أَوْحَى	أَيْدِيكُمْ	تَهْوِي	أَيْمَانُ	صُدُورِ
نُوحِيهِ	أَبَوْنِي	لِيُضَيِّعَ	عَلَيْهِمْ	بَيْنَكُمْ	تُبْنِي
تَدْعُونَ	مَوْعُودِ	يَلُوفُونَ	نُورُهُمْ	تَبْعِي	زَوْجِينَ
رَازِقِينَ	صَالِحُونَ	فِرْعَوْنُ	سَمِعْنَا	مَغْضُوبِ	تَحْيُونَ
يَهْجَعُونَ	حُسْنَيْنِ	لِلْخُرُوجِ	تَرَوْنَهُمْ	يُفْسِدُونَ	يَسْتَوْفُونَ
يَسْتَمُونَ	تَسْتَلُ	أَقْمَنَ	أُودَيْنَا	قُلْنَ	أَقْعَيْنَا
يَسْأَلُونَكَ	يَسْتَعْجِلُونَكَ	لَا تَرْتَابُوا	مُسْتَهْزِئُونَ	يَتُودُ	رُؤُوسِ
وَضَعْنَا	يَأْتِيهِ	بَيْنَنَا	سَتَجِدُنِي	أَطْعْنَا	سَمِعْنَا
يَأْذَنُ	إِزْهَمْنَا	لَا طَاقَةَ لَنَا	لَا تُؤَاخِذْنَا	لَا تُخَاطِبْنِي	إِعْزَلْنَا
جِنَانَا	وَلْيَضْرِبَنَّ	تَأْوِيلُ	لَا تَخْضَعَنَّ	تَأْتُونِي	قَرَنَ
لَا يَغْصِبُنَاكَ	بِئْسَ	لَا يَأْتِينَ	أَخَذْنَا	أَطْعَنَ	بَارِكُكُمْ
وَأَمْرُ	يَأْفِكُونَ	ءَ أَقْرَزْتُمْ	إِمْتَلَأْتِ	أَبِينَ	قَرَأْتَ
مُهْطِعِينَ	مَا كُنْتُمْ	تَزِدَانُونَ	يَأْمُرُ	وَأَتُونِي	رُءْيَاكَ
إِذْ تَدْعُونَ	هَلْ يَسْمَعُونَكُمْ	وَلَمْ يُولَدْ	لَمْ يَلِدْ	رُءُوسِهِمْ	مُقْبِعِي

TANWĪN (Nūnation or suffix 'n' in a Noun)

Sometimes Arabic words have double marks such as , , , in the end letter. A double *fathah*, a double *kasrah* or a double *dammah* is called a **تَنْوِين** (*tanwīn*). One of these double marks is a short vowel and the other one represents nūn sākin نْ; it gives the sound of a nūn with *sukūn*. For example the word **بَقَرَاتُنْ** is **بَقَرَةٌ** (baqaratan), **مَرَضُنْ** is **مَرَضٌ** (maradun) and **سَفَرُنْ** is **سَفَرٌ** (safarin). The sākin nūn is called "*nūn of nūnation*". Thus, suffix "n" in the words **بَقَرَةٌ** , **مَرَضٌ** , **سَفَرٌ** , is "*nūn of nūnation*".

In each of the pairs given below, one of the stroke remains while the second one gives the sound of a nūn with *sukūn*.

بُ + نْ = بُنْ بِ + نْ = بِنْ بَ + نْ = بَنْ

bu + n = bunn

bi + n = binn

ba + n = bann

EXAMPLES:

ghishāwatun غِشَاوَةٌ *fadlin* فَضْلٌ *jahratan* جَهْرَةٌ

EXERCISE

الْوُفُ	عَادٍ	أُمُورُ	رَعُوفٌ	رُءُوسُ	عُمَى	جَهْرَةٌ
ulūfun	‘ādin	umūrun	ra’ūfun	ru’ūsun	‘umyun	jahratan
نَافِلَةٌ	بَاسِرَةٌ	كُتُبٌ	نَاعِمَةٌ	رُجُومٌ	فَاكِهَةٌ	غِشَاوَةٌ
	خَاوِيَةٌ	لَكَنِيرَةٌ	ظَالِمَةٌ	مَغْلُومَةٌ	ضَامِرٌ	نَاصِرَةٌ

سَلَلَةٍ - عَقَلَةٍ - لَهُمْ عَذَابٌ عَظِيمٌ - مَتَاعٌ إِلَى حِينٍ - لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ - وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

إِصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ - لَا يُصِيبُهُمْ ظَلَمٌ - وَلَا نَصَبٌ

PRONUNCIATION OF QUIESCENT NŪN AND NŪN OF NŪNATION

a) Clarity in utterance of quiescent nūn ن and nūn of nūnation

Quiescent nūn ن and nūn of nūnation ـ , ـ , ـ , (suffix n) are read in several ways. The letter following the quiescent nūn ن specifies the way a word is to be read. Thus, the letters can be classified into different groups with respect to their pronunciation of quiescent nūn ن. One of these groups includes letters ع , ه , غ , ح , خ , ء. These six letters are uttered from gullet, i.e., حَلَق (ḥalq). Therefore, these letters are called حُرُوفِ حَلَقِي (ḥurūf-e-ḥalqī) or letters of gullet. If any of these letters comes after quiescent nūn ن or nūn of nūnation, the nūn will be pronounced as overt and its sound will be apparent. This way of pronouncing quiescent nūn ن and nūn of nūnation is called اِظْهَار izhār. i.e., There is clarity of the sound of quiescent nūn ن , when the word is pronounced.

To pronounce quiescent nūn ن or nūn of nūnation clearly, voice should be settled very briefly on the nūn and nūn should not be shaken. However, there are some exceptions to the above rule which are as follows:

EXCEPTIONS:

قِنْوَانُ qinwānun, سِنْوَانُ sinwānun, بُنْيَانُ bunyānun, دُنْيَا duniyā

Although in these words, quiescent nūn ن is followed by و (wāw) and ي (yā') which are not letters of gullet, yet quiescent nūn ن will be read clearly in these words.

EXERCISE

أَنْعَمْتَ	مِنْ عِلْمٍ	إِنْ خِفْتُمْ	ذَكَرِ أَوْ	إِنْ حَسَابُهُمْ	فِي حَدِيثٍ غَيْرِهِ
an'amta	min 'ilmin	in khiftum	dhakar in au	in ḥisābuhum	fi ḥadīthin ghairihī
عَذَابُ الْيَمِّ	أَجْرٌ عَظِيمٌ	قَتَلَ مُؤْمِنًا خَطَاءً	يَنْتَوْنَ عَنْهُ	وَأَنْ أَسَأْتُمْ	لَئِنْ أَخْرِجْتُمْ

مَنْ أَمِنَ مِنْهُمْ - ذَلِكَ مِنْ آيَاتِ - وَلَمَلِئْتُ مِنْهُمْ - مَنْ أَمِنَ وَعَمِلَ - لَهُ مِنْ أَمْرِنَا -

مَنْ أَعْرَضَ عَنْهُ - فَمَنْ أَظْلَمُ - مِنْ عَذَابِ غُلِيظٍ - فَسَتَعْلَمُونَ مَنْ هُوَ -

b) Suppression in utterance of quiescent nūn ن and nūn of nūnation

Besides اِظْهَار (izhār) described above, the other method of pronouncing quiescent ن nūn and nūn of nūnation is called اِخْفَاء (ikhfā') that is suppression of the sound of nūn.

i. When is nūn pronounced with the method of suppression?

Exclude the six gullet letters stated above (ع , ه , ء , ح , خ , غ) and the letters in the word يَزْمَلُون 'yarmalūna' (م , ن , ر , ل , و , ي) from 28 Arabic letters and consider the following situation with the remaining 16 letters. If the sākin nūn or nūn of nūnation is followed by any of these 16 letters, the nūn will be read with *ikhfā'*.

ii. What is the method of uttering nūn with *ikhfā'*?

To read the quiescence nūn ن and nūn of nūnation with the method of اِخْفَاء *ikhfā'* (suppression) one should settle the voice on the nūn and prolong it. Thus, the nūn will be read softly and in prolonged voice. This process is called اِخْفَاء *ikhfā'* or suppression in nūn.

Out of the above mentioned sixteen letters which are pronounced with the method of *ikhfā'*, the letter ب *bā'* is a special case. Some of the linguists read the nūn with *ikhfā'* when it is followed by ب *bā'*. For example they read the word ذَنْبٌ (dhanbun), in which ن nūn is followed by ب *bā'*, as ذَنْبٌ (dhanbun). That is they read without any change in the ن nūn. However, most of the linguists convert the ن nūn when it is followed by ب *bā'* to م *mīm*. That is the reason when nūn and nūnation is followed by ب *bā'*, a small *mīm* م is written over nūn and nūnation.

So the word ذَنْبٌ (dhanbun) is written and read as دَنْبٌ (dhambun). Similarly, شِقَاقٍ بَعِيدٍ shiqāqin ba'id is written as شِقَاقٍ بَعِيدٍ shiqāqim ba'id. When نُن nūn is changed to م mīm the voice on م mīm will be prolonged. In the Holy Qur'ān, if نُن nūn is followed by ب bā', there is always a small م mīm over the nūn.
e.g. مِنْ بَعْدِ mim ba'di.

EXERCISE

إِنْ كُنْتُمْ - قَوْمًا صَالِحِينَ - إِنْ كُنْتُمْ قَوْمًا صَالِحِينَ - إِنْ تَعَجَبْ - فَعَجَبٌ قَوْلُهُمْ				
fa'ajabun qauluhum	in ta'jab	in kuntum qauman ṣāliḥīna	qauman ṣāliḥīna	in kuntum
إِنْ تَعَجَبْ فَعَجَبٌ قَوْلُهُمْ - اذْهَبْ أَنْتَ وَأَخُوكَ - بِأَيْتِي - وَلَا تَنِيَا فِي ذِكْرِي				
اذْهَبْ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي - قَدْ خَلَتْ مِنْ قَبْلِكُمْ - سُنَنٌ فَسِيرُوا				
قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا - ءَايَذَّرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ				

PRACTICE OF THE RULES LEARNT UP TILL NOW

While practicing this lesson letters in a word should be continuously uttered with their distinct sound and the following rules should be observed:

- Letters with ḥarkāt (signs) َ , ُ , ِ , should be clear in utterance but short in voice.
- In the case of quiescent letters, shaky and unshaken letters should be observed.
- Letters of prolongation, i.e. ḥurūf-e-madd ا + َ , و + ُ , ي + ِ , and their representatives (Letters with the following signs: ْ , ْ , ْ) should be equally prolonged in voice.
- Pliable letters, i.e. ḥurūfullīn should be stretched softly and with rounding voice as ب + و = بَو "bau" and ب + ي = بَي "bai".
- In quiescent nūn and nūn of nūnation clarity and suppression should be observed.

Practice by reading the following to acquire fluency in recitation:

EXERCISE

ذَلِكَ أَزْكَى لَكُمْ - ذَلِكَ أَزْكَى لَكُمْ - لِمَ تَقُولُونَ - مَا لَا تَفْعَلُونَ - لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
lima taqūlūna mā lā taf'alūna mā lā taf'alūna lima taqūlūna dhālika azkā lakum azkā lakum dhālika
قَدْ أُوتِيتَ - سُؤْلَكَ يَمْوَسَى - قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَى - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ -
وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي -
فَأَكَلَا مِنْهَا - فَبَدَتْ لَهُمَا سَوْآتُهُمَا - فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا - يَغْلَمُ -
مَا بَيْنَ أَيْدِيهِمْ - وَمَا خَلْفَهُمْ - يَغْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ - لِمَ تَعْبُدُ -
مَا لَا يَسْمَعُ - وَلَا يُبْصِرُ - لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ - وَإِذَا مَرِضْتُ -
فَهُوَ يَشْفِينِ - وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ - إِنْ أَحْسَنْتُمْ - أَحْسَنْتُمْ لِنَفْسِكُمْ -
وَإِنْ أَسَأْتُمْ فَلَهَا - إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا -
مُهْطِعِينَ - مُقْبِعِي رُءُوسِهِمْ - مُهْطِعِينَ مُقْبِعِي رُءُوسِهِمْ - ءَأَنْذَرْتَهُمْ -
أَمْ لَمْ تُنْذِرْهُمْ - ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ - إِذْهَبْ أَنْتَ - وَأَخُوكَ بِالْيَتَى -
وَلَا تَبَيَّا فِي ذِكْرِي - إِذْهَبْ أَنْتَ وَأَخُوكَ بِالْيَتَى وَلَا تَبَيَّا فِي ذِكْرِي - بَلْعَا مَجْمَع -
بَيْنَهُمَا - نَسِيًا حُوتَهُمَا - بَلْعَا مَجْمَعَ بَيْنَهُمَا نَسِيًا حُوتَهُمَا - مِنْهَا خَلَقْنَاكُمْ -
وَفِيهَا نُعِيدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ - تَارَةً أُخْرَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ -
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ
تَارَةً أُخْرَى - مَنْ عَفَى لَهُ - مَنْ أَخِيهِ شَيْءٌ - مَنْ عَفَى لَهُ - مَنْ أَخِيهِ شَيْءٌ ۚ -
لَا تُزِغْ قُلُوبَنَا - بَعْدَ إِذْ هَدَيْتَنَا - لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا - قُلْ ءَأَنْتُمْ أَعْلَمُ -
مَنْ عِنْدَ أَنْفُسِهِمْ - وَآرِنَا مَنَاسِكَنَا - وَتُبْ عَلَيْنَا - وَآرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا -

SUPERFLUOUS LETTERS AND PHONETIC STYLE OF WORDS

In Arabic calligraphy some letters are occasionally not pronounced. Such letters are called "Superfluous Letters". They do not carry any diacritical sign. They are blank. In such cases a letter preceding the superfluous letter is joined to the following quiescent or tashdīd letter. Superfluous letters often occur between two words, at the ending of the first word and at the beginning of the next word.

In the word فَادُعُ fad'u the letter ا alif after ف fā' is a superfluous letter. The superfluous letter should be ignored and the word should be read as فَدُعُ fad'u. In the word كَالِدِهَانِ kaddihāni the letters ا alif and ل lām after ك kā' are superfluous letters and should be ignored. The word should be read as كَدِهَانِ kaddihāni. In the word عَمِلُوا الصَّالِحَاتِ 'amiluṣṣāliḥāti the letters و ا ا ل (wāw, two alifs and lām) are superfluous letters. These should be ignored and the word should be read as عَمِلُصَّالِحَاتِ 'amiluṣṣāliḥāti.

EXERCISE

فَادُعُ لَنَا كَالِدِهَانِ بِالْآخِرَةِ مَرَضًا لِشَايٍ مِائَةً أَوْ تُوَا الْكِتَابَ
fad'ulanā kaddi hāni bilākhirati maraḍan lishai-in mi'ata ūtul kitāba
أَنَّهُ الْحَقُّ - لِيَعْبُدُوا اللَّهَ - ثُمَّ اسْتَوَى - عَمِلُوا الصَّالِحَاتِ - كَمَثَلِ الَّذِي اسْتَوْقَدَ -
هَذَا الْبَلَدِ الْأَمِينِ - وَيُقِيمُوا الصَّلَاةَ - فَاتَّقُوا النَّارَ الَّتِي - وَيُؤْتُوا الزُّكُوةَ - لِبِالْمَرْصَادِ -
وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ - أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ - اتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ -
أَقَامُوا الصَّلَاةَ وَآتَوُا الزُّكُوةَ - فَلْيُوَدِّ الَّذِي - أُوْتِمِنَ - فَلْيُؤَدِّ الَّذِي أُوتِمِنَ أَمَانَتَهُ -

Note: Like superfluous letters, sometimes, blank tips are also put in Arabic for certain purpose. These are also disregarded while reading the words. Following are some of the examples:

مِثْلَ	نَزَلَ	نَجْوَاهُمْ	هَدَيْنِ	أَتَقِيكُمْ	هَوَاهُ	تَقْوَاهَا
mīkāla	narāka	najwāhum	hadānī	atqākum	hawāhu	taqwāhā
بَلَّيْهَا - فَسَوَّيْنَهُنَّ - ضُهِبَهَا - إِبْتَلَاهُ - طَغَوْبَهَا - قَدْ أَفْلَحَ مَنْ رَكَّبَهَا - وَقَدْ خَابَ مَنْ دَسَّسَهَا -						

PRACTICE OF THE RULES LEARNT PREVIOUSLY

While practicing this lesson, letters in the words should be uttered cautiously with their distinct sound. Letters with short vowels should be pronounced clearly but in short voice. In case of quiescent letters, shaky and unshaken letters should be observed. Letters of prolongation ي + ـ , ئ + ـ , ف + ـ , ا + ـ and their representatives (Letters with the following signs: ـ , ـ , ـ) should be equally prolonged. Pliable letters ي + ـ , ف + ـ should be read softly and with rounding voice so they will take as much time to utter as long vowels.

In nūn and nūnation clarity (to read it in clear and short voice) and suppression (to read it softly, suppressed and long) should be observed. Letters without any mark (ḥarkat) are not read, so join their preceding letters direct to their following quiescent or tashdīd bearing letters. Read the tashdīd bearing letters firmly. *The voice will take time on letters mīm and nūn bearing tashdīd before reading them with their short vowels. To indicate this such letters are underlined in the 'Exercise'.* To acquire fluency in reading, please practice to read a word or words given together without breaking.

Note: Reading of the words اللَّهُ allāh, اللَّهُمَّ allāhumma requires special attention. If in these words ل lām is preceded by kasrah, it will be read light as is the case of words: اللَّهُمَّ qulillāhumma أَعُوذُ بِاللَّهِ a‘ūdhubillāh. However, if ل lām in these two words is preceded by faṭḥah or ḍammah, it is read heavy as is the case in these words: عَلَيْهِ اللَّهُ ‘alaihullāh, اللَّهُمَّ allāhumma, هُوَ اللَّهُ huwallāhu.

EXERCISE

اَللّٰهُ	فَسَوِّبُهُنَّ	بَلِ الدَّرَكِ	سَمِعُوعَنَ	قُلِ اللّٰهُ	بَلِ اللّٰهِ
allāhu	fasawwāhunna	baliddāraka	sammā'ūna	qulillāhu	ballillāhi
قُلِ اللّٰهُمَّ - عَلَّمْتَنَا - سَخَّرَ الشَّمْسَ - فَاطَّهَّرُوا - أَفَاضَ النَّاسُ - لَنَصَّدَّقَنَّ -					
وَلِىِّ الَّذِينَ - يَذْكُرُونَ - يَصُدُّكَ - وَالزَّيْتُونَ - ثُمَّ رَدَدْنَاهُ - يُعْطِيكَ رَبُّكَ -					
فَسَنُيَسِّرُهُ - صُحُفًا مُّطَهَّرَةً - حُبًّا جَمًّا - يَتَيْنِمَا ذَا مَقَرَّةٍ - رَاضِيَةً مُّرْضِيَةً -					
صَفًّا صَفًّا - فِي يَوْمٍ ذِي مَسْغَبَةٍ - ثُمَّ يُمِيتُكُمْ - ثُمَّ يُحْيِيكُمْ - وَحْدَهُ اشْمَأَزَّتْ -					
وَإِنَّ لَهُ عِنْدَنَا - لَزُلْفَى وَحُسْنَ مَّآبٍ - رَبِّلِ الْقُرْآنِ تَزَيْنًا - يَدَاوُدُ إِنَّا جَعَلْنَاكَ -					
يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً - يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ - قَعُوا لَهُ سَجِدِينَ -					
لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ - كُونُوا رَبَّانِينَ - وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ -					

MERGENCE OF A LETTER INTO THE LETTER WHICH FOLLOWS

1. MERGENCE OF NŪN OR NŪN OF NŪNATION WITH OTHER LETTERS

Quiescent nūn or nūn of nūnation followed by any of the following six letters is inserted into these letters: **و ن ر ل ي و** This insertion is called in Arabic as **إِذْغَام** idghām and it is of three kinds:

- a) **إِذْغَام نَاقِص** idghām nāqis (Imperfect insertion). Insertion of nūn into **و** wāw and **ي** yā'.
- b) **إِذْغَام تَام** idghām tāmm (Perfect insertion). Insertion of nūn into **ر** rā' and **ل** lām.
- c) insertion of nūn into **م** mīm and **ن** nūn.

- a) اِدْغَام نَاقِص idghām nāqis (Imperfect insertion). Insertion of nūn into و wāw and ی yā'.

Quiescent nūn or nūnation followed by و wāw and ی yā' is inserted into و wāw and ی yā'. Consequently, و wāw and ی yā' become double. The doubled form of these letters is shown by putting ؓ tashdīd on the letters. Thus نَفْسِ nafsī followed by وَمَا wamā becomes نَفْسِیْ وَمَا nafsiñwwamā. Similarly, مَنْ mann followed by يَقُولُ yaqūlu becomes مَنْ یَقُولُ mañyya qūlu. Thus ن nūn is inserted into the following و wāw and ی yā', but its nasal sound is not omitted. It exists and uttered rather long. This is indicated by underlining the words in the exercise. Underline means one has to prolong the voice as nasal sound.

Note: Quiescent nūn or nūnation followed by و wāw and ی yā' is inserted in these letters. However, quiescent nūn or nūnation somewhat exists in the form of its nasal sound. That is why it is called imperfect insertion.

EXERCISE

مِنْ وَ قَوْ مِنْ یَّ قِ یَّ سِ وَ مِنْ وَلِیِّ مِنْ وَلِیِّ وَلَا نَصِیْرَ
miñwwaliñyyiñwwa lā naṣīrin miñwwaliyyin siñwwa tiñyya mañyyu tiñwwa miñwwa
مَنْ یُقْسِدُ فِیْهَا - أَنْ یُضْرَبُ - لِقَوْمٍ یُؤْفَکُونَ - وَنَفْسٍ وَمَا سَوَّیْهَا - إِنْ یَدْعُونَ
إِلَّا شَیْطَانًا - خَیْرٌ مِّنْ صَدَقَةٍ یَّتَّبِعُهَا - أُمَّةٌ وَاحِدَةٌ - لَجَعَلْکُمْ أُمَّةً وَاحِدَةً وَلَکِنْ -
مُسْتَقَرٌّ وَمَتَاعٌ - لَّکُمْ فِی الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ - مُنَادِیًا یُنَادِیَ لِلْإِیْمَانِ -
سَمِعْنَا مُنَادِیًا یُنَادِیَ لِلْإِیْمَانِ -

- b) اِدْغَامٌ تَامٌّ idghām tāmm (Perfect insertion). Insertion of nūn into ر rā' and ل lām.

Quiescent nūn or nūnation when followed by ر (rā') or ل (lām) is inserted into these letters. Consequently, the letters become double and the doubled form is represented by putting tashdīd on these letters. Thus, يَكُنْ لَهُ 'yakun-lahū becomes يَكُّلَّهُ 'yakullahū. Similarly, مُحَمَّدٌ رَّسُولٌ muḥammadun-rasūl becomes مُحَمَّدٌ رَّسُولٌ muhammadurrasūl. In writing nūn or nūnation does exist, but in reading it is not pronounced. Therefore, it is called اِدْغَامٌ تَامٌّ idghām tāmm (Perfect insertion).

EXERCISE

كُنْ لَ	مِرْ طَلِّ	دُرْ	أَنْ لَ	مِنْ رَبِّ	يَكُنْ لَهُنَّ	مِنْ لَدُنْكَ
kulla	mirra	ṭalli	durra	'alla	mirrabbin	yakullahunna
مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ
مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ	مِلَادُنْكَ

- c) Insertion of nūn into the following: م mīm and ن nūn.

Quiescent nūn or nūnation followed by م mīm and ن nūn is inserted into letters following these letters. Consequently, the following letter becomes double and the doubled form gets a ّ tashdīd. Thus, مَنْ نَكَثَ man nakatha becomes مَنْ نَكَّثَ mannakatha and نَصْرُ مِنَ اللَّهِ naṣrun minallāhi becomes نَصْرُ مِّنَ اللَّهِ naṣrummi nallāhi. After insertion of ن nūn and ّ nūnation they exist in writing, but in reading they are ignored and the letter following these letters is read with ّ tashdīd.

In reading nūn and mīm bearing tashdīd, voice is settled on them and prolonged. To indicate this the words have been underlined.

EXERCISE

مِنْ يُؤْرِكُمْ	أَنْظُرُونَا نَقْتَبِسْ مِنْ يُؤْرِكُمْ	أَلَمْ نَكُنْ مَعَكُمْ
minnūrikum	unzurūnā naqtabis minnūrikum	alam nakumma'akum
يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ - وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ - لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ -		
عَنْ مَنْ تَوَلَّى - فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا - لَئِنْ نَصْرُوهُمْ -		
لَئِنْ نَصْرُوهُمْ لَيُولَيْنَ الْأَذْبَارَ - مَغْفِرَةً مِنَ اللَّهِ - مَغْفِرَةً مِنَ اللَّهِ وَرِضْوَانٌ -		

2. MERGENCE OF TWO IDENTICAL LETTERS

There are three situations:

- a) A quiescent letter followed by any homogeneous (Consonants)
- b) A quiescent letter followed by any harmonious (Consonants)
- c) A letter of same root by utterance occurring after the quiescent one.

a) A quiescent letter followed by any homogeneous (Consonants)

A homogeneous letter occurring after a quiescent letter: يُوجِّهُهُ yuwajjih-hu after mergence will become يُوجِّهُهُ yuwajjihhu . Similarly, أَوْوَا وَنَصْرُو āāwau-wa-naṣarū will become أَوْوُوا نَصْرُو āāwawwa naṣarū.

b) A quiescent letter followed by any harmonious (Consonants)

A harmonious letter occurring after a quiescent letter: نَخْلُقُكُمْ nakhluk-kum will become نَخْلُكُكُمْ nakhlukkum. Similarly, فَرَّطْتُمْ farrat-tum will become فَرَّطُتُمْ farrattum.

c) A letter of same root by utterance is inserted into its following letter.

A letter of same root by utterance occurring after the quiescent one: قَدْ تَبَيَّنَ qad tabayyana

will become after merger قَدَّتَبَيِّنَ qattabayyana. Similarly, اِرْكَبْ مَعَنَا irkab ma'anā after mergence will become اِرْكَبْ مَعَنَا irkamma'anā .

Note: In the exercise below, before س , if there is a letter with ◌◌◌ sukūn, the letter is omitted in reading (*Idgham*). The letter that occurs before sukūn is then combined with shadda. .

EXERCISE

حَطَّتْ	وَدَّتْ	مَنْ نَّ	قَدَّتْ	اِنْ مَّ	وَوُّوْ	قُلْ رَّ	كَبْ مَّ
ḥattu	wattu	manna	qatta	'imma	wawwu	qurra	kamma
لَهُمْ مَّشَوْ فِيهِ - اِنْ تُظُنَّ - اَرَدْتُمْ - اَحَطْتُ - رَاوَدْتُهُ - هَلْ لَنَا - اِذْظَلَمُوْ -							
مَنْ نُّكَبِّ - قَدَّتَبَيِّنَ الرُّشْدُ - عَفَوَاوْ قَالُوا - تَسْتَطِيعُ عَلَيْهِ - اِنْ مَسَّهُ الشَّرُّ -							
اَوْوُوْ نَصَرُوْا - عَنْ مَّوَا ضِعِهِ - يٰ بُنَيَّ اِرْكَبْ مَعَنَا - قُلْ رَبِّ زِدْنِيْ عِلْمًا -							
مِمَّنْ مَّعَكَ - اُمِّمِ مِمَّنْ مَّعَكَ - قُلْ رَبِّ اِزْحَفْهُمَا كَمَا رَبَّيَّانِيْ صَغِيرًا -							

BLANK LETTERS

A letter without any *i'rāb* (sign) is called a blank letter, and is always silent. However, when an *alif* without an *i'rāb* follows a letter with *fathah*, the alif is not silent but is pronounced (with certain exceptions given below).

فَادْ بِالْ شَايْ جَائِ مُوَا

mū - jī - shai - bill - fadd

EXCEPTIONS:

بَا كَا لَا نَا

nā - lā - kā - bā

A BLANK BEND

A blank bend in a word is also silent. It is so, when there is no sign or dot over it. e.g.

نَرَاكَ أَرَانِي مِكَالَ بِأَيْدٍ *narāka arānī mīkāla bi-aidin*

However, there is only one exception in whole of the Holy Qur'ān where a blank bend is after a letter with a vertical *kasrah* below it. Here, the sound of the vertical *kasrah* is modified and is read as *majray-līa*, instead of *majrī-ha*: مَجْرِبَهَا. Please see page # 170 for explanation.

Exceptions when a blank *alif* after a *fathah* remains silent

1. If a blank *alif* is in between a letter with *fathah* and a letter with *sukūn*.

فَازَ وَالْ لَافَ فَانَ *fann laff wall fadd*

2. Blank *alif* is between a letter with *fathah* and a letter with *shadda*:

وَالْ نَالِسُ هَا النَّ نَالِرِ وَالَّذِينَ

walladhīna - narri - hanna - nassu - walla

3. Nūn Quṭnī (a small nūn below blank *alif* and having a *kasrah*) is present after the blank *alif*.

خَيْرًا الْوَصِيَّةِ - شَيْئًا اتَّخَذَ

shai-'a nittakhadha - khaira nil waṣiyyati

4. Blank *alif* has either a small circle or a cross over it; this type of *alif* is known as *alif zā'idah* e.g.:

أَفَائِنُ مَاتَ - مَلَأْتُهُ

mala'ihī - afa'immāta

USE OF SHADDA

The sign ـ is called **تَشْدِيد** tashdīd and the letter bearing tashdīd is called **مُشَدَّد** mushaddad. Tashdīd means fastening or strengthening. The sign ـ over a letter denotes that the letter is doubled. A letter with tashdīd contains a quiescent and a vowel-bearing letter. For example **رَبُّ** rabbun is in fact **رَبُّ رَبُّ** rab-bun.

So to pronounce a letter with tashdīd, first the voice will be settled on it then it will be read with its short vowel. Consequently the letter will be strengthened and will be pronounced firmly.

In the case of letters nūn and mīm (ن) bearing tashdīd (مَّنْ) while setting the voice on them it will take a little more time, in other words the voice will be prolonged on them before reading them with their short vowel. In the exercise, ن nūn and م mīm with tashdīd are underlined indicating that the voice should be prolonged on these letters.

A letter with *shadda* always joins forcefully to a letter with i‘rāb/sign before it and the letter with *shadda* gives its sound twice:

أَبْ + أَبْ = أَبْبُ ، ظِلْ + لٍ = زِلْلٍ ، رُبْ + رُبْ = رَبُّ

rab + bu = rabbu , zil+ li = zilli , ab + ba = abba

If a nūn (ن) or tanwīn joins with wāw having *shadda* (وْ) or a yā’ having *shadda* (يْ), (i.e. with vowels) they will produce half the sound of nūn (i.e. a nasal sound) on joining:

<i>mi(n)wwa</i>	مِنْ وَّ	<i>ma(n)yyu</i>	مَّائِ
<i>miñwwa</i>		<i>mañyyu</i>	

EXERCISE

شَبَّ	شَبِّ	دَبَّ	دُبَّ	دَبَّ	سُبَّ	سَبَّ
shabba	shabbi	dibbi	dubbu	dabba	subbu	sabba
قُوْ	اِنَّ	جَسَّ	ذَمَّ	اِئْ	اِئْ	اَوْ
يَمَّ	حَقَّ	كَمَّ	طَلَّ	مِنْ	جَرَّ	هِنْ
صِرَّ	صَوَّ	كُوَّ	حَيَّ	مِمَّ	هِنْ	سَيَّ
حَيَّ	تَلَّ	كُوَّ	صُمَّ	وَيَّ	طَلَّ	دُوَّ

Note: If a letter with tashdid occurs in the middle of a word, to read the word in an Arabic accent, one should read its quiescent part with the preceding and its short vowel with the following letter. So عَلَّمَ 'allama should be read as عَلَ لَمَّ 'al lama without pausing between 'al and lama.

عَلَّمَ	لَعَلَّ	فَصَلَّ	اِنَّمَا	سُعِرَتْ	مِمَّا	رَبَّنَا
'allama	la'alla	faṣalli	innamā	su'irat	mimmā	rabbānā
اِنَّا - تَكُوْنُ - الْمُرْمِلُ - لُجِي - دَرِي - اِطْهَرَ - وَاغْوَيْتَهُمْ - مُبَيَّنَتْ - يَتَخَيَّرُوْنَ - اِنَّ لَهُمْ						
جَنَّتْ - فَلَنُحْيِيَنَّهُ - يَتَخَبَّطُ - لِيُمَجِّصَ - الْمُصَدِّقِينَ - الْمُصَدِّقَاتِ - الْمُطَوِّعِينَ - اَجَلَهُنَّ -						
اَشْهُرٌ مَّعْلُوْمَةٌ - فَلَا تَغْضُلُوْهُنَّ - بِسُوْرَةٍ مِّنْ مِّثْلِهِ - فَفِدْيَةُ مِّنْ صِيَامٍ -						

MORE THAN ONE SHADDA

When more than one *shadda* are involved, many letters are joined together forcefully, causing a combination of two, three, four, five or six letters:

i. Two letters: اِنَّ كُلَّ اِلَّ صَوِّ نَزَلَ حُجَّةٌ رَبِّهِمْ

rabbihim - hujjatun - nuzzila - sawwi - illa - kulla - inna

ii. Three letters: عَلَّمَنَّا فِي الدُّنْيَا وَحَدَّهُ اَسْمَاؤُتْ

wahdahush mazzat - 'allamtanā fiddunyā

- iii. Four letters: قَالُوا الطَّيْرَنَا - إِنَّ السَّمْعَ - أَمِئُونَ

ummiyyūna - innassam'a - qāluttayyarnā

- iv. Five letters: دُرِّيُّ يُوْقَدُ *durriyyuñyyūqadu*

- v. Six letters: فِي بَحْرِ لُجِّي يَغْشَاهُ - أَتَحَاجُونِي

atuhā-ajjū-annī - fi bahrillujjiñyyiñyyagh shā-hu

RULES FOR LETTERS WITH SUKŪN BEFORE LETTERS WITH SHADDA

- i. A letter with *jazm* before a letter with *shadda* becomes silent. This is known as اِدْغَامٌ *'idghām*.

قَدْتُ = قَتَّ قَدْتُبَيْنَ الرُّشْدُ

qatta bayya narrushdu - qad-tta = qatta

- ii. A letter with *jazm* before a letter with *shadda* is a *nūn* or is a *tanwīn* while the letter with *shadd* is either *wāw* or *yā* (i.e. vowel), then the *nūn* with *sukūn* or the *tanwīn* does not become silent but rather produces the nasal sound of *nūn*.

مَنْ يُهَاجِرُ - شَرُّ أَيُّرِهِ - فِرَاشَاؤُ السَّمَاءِ

firāshañwwassamā'a - sharrañyyarah - mañyyuhājiru

- iii. If the letter with *shadd* has a vertical *fathah*, a vertical *kasrah* or an inverted *ḍammah*, the effect of prolongation of sound will also be considered:

مِنَ الظَّالِمِينَ - نَبِيْن - اَللّٰهُ - يُحَادُّوْنَ اَللّٰهَ - تَأْمُرُوْنِيْ

ta'murū-annī yuhā-addūnallāh allāhu nabiyyīna minazzālimīna

THE HOLY QUR'ĀN

وَقُرْآنَ الْفَجْرِ ۝ إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا ۝

wa qur'ān al fajr inna qur'ān al fajri kāna mash-hūdā

And recitation *of the Qur'ān in Prayer* at dawn. Verily, the
recitation of the *Qur'ān* at dawn is *especially* acceptable
to God. (17:79)

RECITATION OF THE HOLY QUR'ĀN

CORRECTION OF SOME COMMON MISTAKES

Every Muslim who wishes to recite the Holy Qur'ān, must take care of rules of Arabic Grammar. If you follow the instructions in the following pages, you will be able to recite the Holy Qur'ān correctly, both in normal as well as rhymic mode.

In the forthcoming pages, we will learn **إِعْرَاب** (i'rāb), or 'Sound-letters' of Arabic like

ـُ (ḍammah/paish), ـَ (fatḥah/zabbar), ـِ (kasrah/zair) a ْ (sukūn/jazm). We will also learn about ~ (madd), ء (hamzah) and various positions effecting و (wāw), ا (alif), and ي (yā').

PART 1

1. Please note one must distinguish properly the sounds of و (wāw) and ـُ (paish/ḍammah). A و (wāw) is an extended pronouncement of ـُ (paish). Similarly, a ـُ (paish) is half the phonetic sound of a و (wāw).

The following is correct and wrong usage of a (paish): ـُ

WRONG: اَلْحَمْدُو (al-ḥamdū) – CORRECT: اَلْحَمْدُ (al-ḥamdu)

2. A ـِ (kasrah) is half the phonetic of a ي (yā'). Or ي (yā') is double in phonetic expression of a ـِ (kasrah). It will be wrong to read اِلِلّٰهِي (lillāhi) as اِلِلّٰهَي (lillāhay).

3. Same is the case with ا (alif) and َ (fathah). An ا (alif) is double the pronouncement of a َ (fathah), whereas a َ (fathah) is half in phonetic sound of an ا (alif).

MANY A RECITERS OF THE HOLY QUR'AN MAKE MISTAKES IN RECITING THESE WORDS. SO PLEASE LEARN THIS PART VERY CAREFULLY:

CORRECT	WRONG
an'amta 'alaihim أَنْعَمْتَ عَلَيْهِمْ	an'amtā 'alaihim أَنْعَمْنَا عَلَيْهِمْ
ṣirāṭalladhīna صِرَاطَ الَّذِينَ	ṣirāṭalladhīna صِرْطَ الَّذِينَ
razaqnāhum رَزَقْنَاهُمْ	razaqnahum رَزَقْنَهُمْ
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ innā lillāhi wa innā ilaihi rāj'ūn	إِنَّ لِلَّهِ وَإِنَّ إِلَيْهِ رَاجِعُونَ inna lillāhi wa inna ilaihi rāj'ūn

4. Please Do NOT fail to distinguish between ء (hamzah) and an ا (alif). ا (alif) as mentioned earlier is double in phonetic of a َ (fathah).

BUT when an ا (alif) is written with an اِعْرَاب (i'rāb) as اُ , اِ , اِ , or has a sukūn اِ, then it will no longer be considered as an ا (alif) but will be known as ء (hamzah).

However, in some cases a ء (hamzah) is called an ا (alif) as in the case of the abbreviated word اَلَمْ we read it as 'alif lām mīm'.

5. LONGER PHONETICS OF ُ , َ , ِ

When ُ (ḍammah/paish) is before و (wāw) or

ـَ (fathah) is before an ا (alif) or

ـِ (kasrah) is before a ي (yā')

then the letters و (wāw), ا (alif), and ي (yā') acquire a longer or extended phonetic sound. At these three occasions, the vowels are further extended in sound and this expanded sound is known as ~ (*madd*).

If this ء (*hamzah*) is within the sentence itself, it is written in the Holy Qur'ān with a

THICK '*madd*' as ~

EXAMPLES:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ *ulā'ika 'alā hudammirrabbihim*
لِيَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ *li-yaghfiralī khaṭī'atī yaumaddīni*

But if ء (*hamzah*) is the first letter of the next word, it is written in the Holy

Qur'ān with a LIGHT '*madd*' as ~

قُلُوبًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا *qū anfusakum wa ahlikum nāran*
وَمَا أُنزِلَ مِنْ قَبْلِكَ *wamā unzila min qablik*

YOUNG QARĪS AND OTHER RECITERS OF THE HOLY QUR'ĀN SHOULD KEEP IN MIND THAT:

The following are the three positions where ~ (*madd*) is created and they have to prolong the voice:

- 1) When there is a ء (*hamzah*) after ا, آ, اِ

Examples shown above are applicable here.

2) When after the vowels of اُ, آ, or اِ

a) A شَدّ (shadd - meaning double letter) appears.

EXAMPLES:

غَيْرَ مُضَارٍّ - لَمْ يَطْمِثْنَهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ 0

lam yatmith hunna insun qablahum wala jā-an - ghaira muḍā arrin

or b) A ْ (sukūn or silent word) appears as in

الآنَ وَقَدْ عَصَيْتَ قَبْلُ ْ

الآنَ (āl-āna) in original form was أَالآنَ (ā al-āna). It went through several changes of Arabic Grammar. Details are being skipped here.

Please note that rule 2 is applicable when the letter ا (alif) is active and requires a sound of its own. In Arabic, sometimes, an ا (alif) is inactive and 'silent' and does not have a sound. In such cases a ~ (madd) will NOT take place.

EXAMPLES:

وَمَالَهُ بِغَافِلٍ - وَلَا الضَّالِّينَ 0

wa ladḍā allin - wa mallāhu bi ghāfilin

In the above cases ا (alif) is silent and the preceding letter has been merged with the next active letter by creating شَدّ (shadd: a double-word sign).

3) A ~ (*madd*) will also function after the vowels اُ اُ اُ , when the end letter of a word is active but due to choice available, one wishes to opt for a 'Pause', and does not wish to combine the end of one verse with the beginning of the next.

In the verses and examples below, the letters underlined offer the option of either to merge with the next verse or to opt for a pause.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مَلِكِ يَوْمِ الدِّيْنِ ۝

In case of opting for a 'pause' the end letter would sound like a ◦ / ʾ (sukūn) and therefore sound will be prolonged, by creating a ~ (*madd*) in sound. Therefore, in case of the above verses, letters مِيْنَ (mīn), حِيْمِ (ḥīm) and دِيْنِ (dīn) will be read with ~ (*madd*).

The only difference is that in writing ~ (*madd*) is NOT written in the Holy Qur'ān, as in the case of not opting for a 'pause', the continuation is permissible.

PART 2

In this part, we will discuss the Arabic alphabet ء (hamzah).

If ء (hamzah) is the first letter of a word, this will carry a sound i.e. it will be in an active position.

If a ء (hamzah) falls between two other letters, then this will be treated as 'silent' or ساكن (sākin), as if it does not exist as far as its sound is concerned.

Here are described various positions of a ء (hamzah).

Column 1: Shows the sentences in their original and individual format of writing i.e. when you do not read these words by joining them together.

Column 2: Shows the words in their written format. Here one is required to read them as a whole sentence and not in their individual format.

Column 3: Shows the correct pronunciation of words and the sentence.

The sentences are numbered and at the end their translation is given:

COLUMN 3	COLUMN 2	COLUMN 1	
أَمَرْتُهُ أَنْ مُتَحِنْ amartuhū animtaḥin	أَمَرْتُهُ أَنْ أَمْتَحِنْ amartuhū animtaḥin	أَمَرْتُهُ أَنْ إِمْتَحِنْ amartuhū an imtaḥin	1
عِنْدَ مُتَحَانٍ 'indamtiḥānin	عِنْدَ أَمْتَحَانٍ 'indamtiḥānin	عِنْدَ إِمْتَحَانٍ 'inda imtiḥānin	2
إِلَى لُقَمَرٍ ilalqamari	إِلَى أَلْقَمَرٍ ilalqamari	إِلَى أَلْقَمَرٍ ila alqamari	3
مِنْ لَا هِ minallāhi	مِنْ أَلَلِه minallāhi	مِنْ أَلَلِه min allāhi	4

TRANSLATION:

- | | |
|-------------------------------|-------------------------------|
| 1. I bade him to give a test. | 2. At the occasion of a test. |
| 3. Towards the moon. | 4. From Allāh. |

A ء hamzah will be considered active and will not be dropped from speech, when a gender will be in the format of اِفْعَال (if'āl) or any of the changed positions according to changes in tenses or places.

EXAMPLES:

مِنْ الْإِكْرَامِ مِنْ الْإِكْرَامِ مِنْ لِكْرَامِ
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

On the contrary the sound over a ء (hamzah) will drop, if the hamzah happens to be between two letters. For example in اَللّٰهُمَّ اِهْدِ قَوْمِيْ it will be wrong to say here

اَللّٰهُمَّ اِهْدِ قَوْمِيْ (allāhumma ihdi qaumī). Correct is اَللّٰهُمَّ اهْدِ قَوْمِيْ (allāhummahdi qaumī)

PART 3

Here are some additional rules for the recitation of the Holy Qur'ān.

1. You will observe that some letters in the Holy Qur'ān are without any اِعْرَابٍ (i'rāb), i.e. without any اَ , اِ , اِ. These letters are used in writing but are silent for the purpose of speech. Out of these ا (alif) is always silent. As it is in مِائَةٌ (mi'ata) Some other letters are also silent as و (wāw) in صَلَوةٌ (ṣalā), زَكَاةٌ (zakā), and اُولٰٓئِكَ (ulā'ika). The ي (yā') is silent in the following:

اِيتٰى ذٰى الْقُرْبٰى *īta'ī dhil qurbā*

2. ت (tā') in Arabic is written in two ways: as ت and as ة When ة (tā') is the last letter of a word, and one wishes to 'pause' at the end in reading, then ة (tā') remains no more a ة (tā'), but is considered a ه (hā').

EXAMPLES:

As تَقَاةٌ (toqāh) in اِنْ تَتَّقُوا مِنْهُمْ تُقَاةٌ

As صَلَوةٌ (ṣalāh) in قَدْ قَامَتِ الصَّلَاةُ

3. In Arabic, there is a sign known as **تنوين** (tanwīn). This is written as **ـِ**, **ـَ**, or **ـُ**, that is two **ـِ** (ḍammah), or two **ـَ** (faṭḥah), or two **ـُ** (kasrah). If a **شَدَّ** (*shadd*) falls after a letter having a **تنوين** (tanvīn), then instead of two **ـِ**, **ـَ**, or **ـُ** only one **ـِ**, **ـَ**, or **ـُ** should be read as in

غَفُورٌ رَّحِيمٌ

ghafūrraḥīm

مُحَمَّدٌ رَسُولُ اللَّهِ

Muḥammadurrasū lullāh

However, if the **شَدَّ** (*shadd*) is either on a **و** (wāw) or on a **ي** (yā') i.e., on vowels, we should pronounce it with a **ن** (nūn ghunna).

EXAMPLES:

ذَكَرُوا أَنَّى

dhakariñwwa unthā

خَيْرًا يَرَهُ (pronounced yarah, if at an end).

khairañyyarah

4. If a **شَدَّ** (double letter) falls after a **ساكن** (silent) letter, the silent letter will be dropped in speech and the preceding active letter will be combined with that **شَدَّ** (double) letter.

EXAMPLES:

SILENT LETTER TO BE DROPPED	WORDS WITH SILENT LETTER
د	قَدْ تَبَيَّنَ الرُّشْدُ qattabayya narrushdu
د	وَلَوْ تَوَاعَدْتُمْ walau tawā'attum
ط	أَحْطُتْ aḥattu
و	أَوْوَا وَنَصَرُوا āwawwa naṣarū

5. If the **شَدِّ** (shadd) happens to be on vowels, on **و** (wāw) or on **ی** (yā') and a **نون ساکن** (nūn sākin) precedes these letters then the sound of **نُون غُنَّة** (nūn ghunnah) will be required and NOT that of **ن** (nūn) itself.

EXAMPLES:

لَنْ يَجْعَلَ اللَّهُ - مِنْ وَجْدِكُمْ

miñwwujdikum *lañyyaj'alallāhu*

6. One might sometimes come across in the Holy Qur'ān with a separate but small ن (called Nūn Quṭnī) before certain words. Actually this is a ن of تنوين (Nūn of Tanwīn) نـ . If there is an ا (alif) before this ن (nūn) then the ا (alif) will be treated as silent and non-existing. As a matter of fact it will be wrong thing to prolong this ا (alif) in speech.

EXAMPLES:

خَيْرًا اِلٰلِوَصِيَّةُ - شَيْئًا اِتَّخَذَ

You cannot say: خَيْرًا (khairā) or شَيْئًا (shai-an).

This situation will change when you 'pause' over a word preceded by a ن (nūn qutḡī). In this case *nūn qutḡī* will have to be considered as non-existent. So عَرَضَا ۙ اِلَٰلِذِيْنَ (arḡā nilladhīna) will be read (if one does not stop) as عَرَضِلِلَّذِيْنَ (arḡā nilladhīna) and خَبِيرَا ۙ اِلَٰلِذِيْ (khabīrā nilladhī) will be read as خَبِيرِلِلَّذِيْ (khabīrā nilladhī). However, if stopped these will be read as عَرَضَا ۙ اَلَّذِيْنَ (arḡā alladhīna) and خَبِيرَا ۙ اَلَّذِيْ (khabīrā alladhī).

PART 4

In this part we will briefly go through various formats of وقف (pause). The readers of the Holy Qur'ān are supposed to be familiar with the رموز قرآن (signs of the Qur'ān). One of the signs is 'Pause'. This sign can be of 4 types.

- i. 0 (sign of end of verse)
- ii. م (sign of compulsory pause)
- iii. ج (sign of optional pause)
- iv. ط (sign of necessary pause)

- a) In case of pause, any إعراب (i'rāb) over the last letter such as ة, ة, ة and ة will be considered as non-existent phonetically, and it will be considered as silent.

In the case, the preceding letter is already silent and inactive, then there will be no change involved. The following are various examples of 'pause'.

rusul	رُسُلْ	رُسُلِ 0	wālidatik	وَالِدَتِكَ	وَالِدَتِكَ م
fih	فِيهِ	فِيهِ ط	lahab	لَهَبْ	لَهَبْ 0
ṣādiqīn	صِدِّيقِينَ	صِدِّيقِينَ 0	hū	هُوَ	هُوَ ط
shai	شَيْئْ	شَيْئِ ط	dalwah	دَلْوَهْ	دَلْوَهْ ط
fanasī	فَنَسِيْ	فَنَسِيْ 0	jānn	جَانْ	جَانْ 0
quwwah	قُوَّةْ	قُوَّةِ ط	ghairih	غَيْرِهْ	غَيْرِهْ 0

A ة (tā') is changed into a ه (hā') in case of a pause.

b) In case of 'pause' if the end-letter is an ا (alif) and is preceded by َ (two fathah) the َ (two fathah) will be considered as one fathah and ا (allif) will be pronounced. But if the end-letter ا (alif) is preceded by a 'fathah' no change will take place.

EXAMPLES:

raqībā رَقِيبًا	رَقِيبًا	nisā-'ā نِسَاءَ	نِسَاءَ
nidā-'ā نِدَاءَ	نِدَاءَ	juz-'ā جُزْءًا	جُزْءًا

c) In case of pause, a silent ي (yā') will change into an ا (alif) if it is preceded by a َ (double fathah).

EXAMPLES:

duḥā ضَحَا = ضَحَى muṣallā مُصَلَّ = مُصَلَّى

d) In the Holy Qur'ān (Chapter *Al-Dahr*) there is a verse that reads as قَوَّا رِيزًا ٥

This sentence is unchangeable. In case of 'pause' the end-alif will be considered as active, i.e. we will read 'Kawarīrā' and not 'Kawarīr'.

Similarly, in case of pause on second verse of Chapter *Al-Nisā'*, نِسَاءَ we will read

(nisā'ā) نِسَاءَ and not (nisā') نِسَاءَ

e) In case of a 'pause' at the end of a verse, if we find the first letter of the next verse is

either an 'alif-lām' or a 'nūn quṭnī' then we will read a fathah over the ا (alif) and consider 'nūn quṭnī' along with its 'kasrah' as non-existent.

EXAMPLES:

عَرَضَا ۙ الَّذِينَ will be read as عَرَضَا ۙ الَّذِينَ (*arda alladhīna*)

- f) In case of a 'pause', if we find that the first letter in the next verse is an 'alif' followed by a silent letter then we will look at the 3rd letter. If it has a ى (dammah), we will read the first letter as 'alif' with a ى (dammah). But if the third letter has a ا (fathah) or ك (kasrah) or a ن (nūn quṭnī) then we will treat the 'alif' or 'nūn quṭnī' along with its kasrah as non-existent.

Examples show two positions of a verse i.e., with pause and without a pause.

VERSE	NO PAUSE	PAUSE
أَخِي ۙ أَشْدُدْ	أَخِشْدُدْ akhishdud	أَخِي ۙ أَشْدُدْ akhī ushdud
الْمُطَمِّنَّةُ ۙ إِزْجِعِي	مُطْمِئِّنَّتَرْجِعِي muṭma'innaturji'ī	مُطَمِّنَّةُ ۙ إِزْجِعِي muṭma'innah irji'ī

PART 5 (OTHER MATTERS)

A nūn will be pronounced as ن (mīm) and a small mīm is written over the letter, when a ب (bā') is preceded by either a ن (nūn with sukūn) or a نون تنوين (nūn with a tanwīn). Any other active nūn prior to silent or 'munawwan nūn' will not be affected.

EXAMPLES:

يَنْبُوءًا - نَفْسٌ بِمَا - خَبِيرًا بِصِيرًا - رَجَعُ بَعِيدُ

raj'um ba'id khabīram baṣīran nafsum bimā yambū'an

3. The following is the pronunciation of some of the abbreviated letters:

(الْر) أَلِفْ لَامَ رَا (الْم) أَلِفْ لَامَ مِيم

alif lām mīm

alif lām rā

4. Part 3 (Chapter 3) 'Āl-Imrān' has a verse as:

الْم ۝ اللَّهُ لَا إِلَهَ

If we opt for a 'pause' over the 'mīm', then the ا (alif) of الله will carry a َ (fatḥah).

So the reading will be, in case of a 'pause': أَلِفْ لَامَ مِيمَ اللَّهُ In case of continuation we will read

أَلِفْ لَامَ مِي مَ اللَّهُ

5. An ا (alif) in Qur'ān is sometimes treated as non-existent and silent. This is indicated by a sign of 'x' or ۞. In modern Arabic this is dropped from writing. But in Qur'ān the system has been preserved.

لَا إِلَهَ إِلَّا اللَّهُ la ilallāhi	أَفَايْنَمَا مَاتَ afa 'immāta
لَا إِلَهَ إِلَّا الْجَحِيمِ la ilal jahīmi	سَلْسِلًا slāsila
أَنْ تَبُوءَ an tabū'a	قَوَارِيرًا مِنْ فِضَّةٍ qawārīra min fiḍḍatin

THE HOLY QUR'ĀN

إِنَّهُ لَقَوْلٌ فَصْلٌ ۚ

innahū laqaulun faṣl

It is surely a decisive word. (56:14)

BASIC ARABIC LESSONS

GRAMMAR

The Types of Speech

كلمه (*Kalimah*) A single word which conveys some meaning. The **كلمه** *Kalimah* is of five types:

اسم (*Ism*; Noun) Name of a thing; it is independent in its meaning, e.g. **رَجُلٌ** (*rajulun*) Man, **نيويورك** (*New York*).

فعل (*Fi'l*; Verb) It is a word which explains an action done in present, past or future, e.g. **فَعَلَ** (*fā'ala*) He did.

حرف (*Harf*, plural: *Hurūf*, Particles) There are four kinds of particles: **حُرُوفُ** **الْجَرِّ** (*Hurūful Jarr*, The Preposition) A word without meaning but becomes meaningful when used in combination with a noun or a verb, e.g. **إِلَى** (*ilā*) on **عَلَى** (*'alā*); **حُرُوفُ الظَّرْفِ** (*Hurūfuz Zarf*, The Adverbs); **حُرُوفُ** **الْعَطْفِ** (*Hurūful 'Aṭf*, Conjunction) and **حُرُوفُ النِّدَاءِ** (*Hurūfun Nidā'* Interjections)

ضمير (*Damīr*, Pronoun) A word which is used in place of a noun is called **ضمير** (*damīr*), e.g. **هُوَ** (*howa*) He, **هِيَ** (*hiya*) She.

صفت (*Shif*, Adjective) A word that defines or qualifies a noun, e.g. **رَجُلٌ كَرِيمٌ** (*rajulun karīmun*) Noble man.

BASIC LETTERS OF THE ROOT OF A WORD

In Arabic, the basic three letters of the root of a word are known as (fā', 'ain, lām) ف ' ع ' ل .
For example, the word نَصَرَ (naṣara) corresponds to the word (fa'ala) فَعَلَ -

Since ن (nūn) in (naṣara) نَصَرَ corresponds to (fā') فَاء and (ṣād) ص corresponds to ('ain ع and (rā') ر corresponds to (lām) ل , therefore, (nūn) ن is called (f ā' kalimah) فَاء كَلِمَة , (ṣād) ص is called ('ain kalimah) عَيْن كَلِمَة , and (rā') ر is called (lām kalimah) لَام كَلِمَة .
Likewise all other verbs are scaled on (fa'ala) فَعَلَ .

EXERCISE

1. In عَلِمَ ('alima) what is the sign on (fā' kalimah) فَاء كَلِمَة
2. In عَلِمَ ('alima) which is the ('ain kalimah) عَيْن كَلِمَة
3. In كَرَّمَ (karuma) what is the sign on (lām kalimah) لَام كَلِمَة
4. In نَصَرْتُنَّ (naṣartunna) which is the (lām kalimah) لَام كَلِمَة
5. In فَتَحْتُ (fataḥtu) which is the (fā' kalimah) فَاء كَلِمَة
6. In فَتَحْتَ (fataḥti) what is the status of the first (tā') تَاء and the second (tā') تَاء
7. In حَسِبْتُمْ (ḥasibtum) which is the (lām kalimah) لَام كَلِمَة
8. In ضَرَبْنَا (ḍarabna) what is the (bā' kalimah) بَاء كَلِمَة
9. In خَتَمَ (khatama) what is the (tā' kalimah) تَاء كَلِمَة
10. In تَرَكْتُ (tarakat) what is the status of the first (tā') تَاء and the second (tā') تَاء

ANSWERS:

1. Faḥah 2. lām 3. faḥah 4. rā' 5. fā' 6. The first tā' is 'ain kalimah and the second tā' denotes *mu'annath* (female) *wāḥid ḥādīr* 7. bā' 8. lām 9. 'ain 10. The first tā' is fā' kalimah and the second tā' denotes *mu'annath* (female) *wāḥid ghā'ib*.

SOME QUR'ĀNIC WORDS

إِسْم (ISM; NOUN)

اللَّهُ - مُحَمَّدٌ - رَسُولٌ - قَوْمٌ - عَيْنٌ - قَرْيَةٌ - نَهْرٌ - مُحْسِنٌ - إِمَامٌ - حِجَارَةٌ - صَبْرٌ -
 مُسْلِمٌ - صَلَوةٌ - أُمَّةٌ - ثَمَرَةٌ - ثَمَرَاتٌ - قُرْآنٌ - كِتَابٌ - مُسْلِمَاتٌ - مُؤْمِنُونَ - لَيْلٌ -
 مُحْسِنُونَ - صَابِرِينَ - مُؤْمِنٌ -

Allāhu, Muḥammadun, Rasūlun, Qaumun, 'Ainun, Qaryatun, Naharun, Muḥsinun, Imāmun, Hījāratun, Ṣabrun, Muslimun, Ṣalātun, Ummatun, Thamaratun, Thamarātun, Qur'ānun, Kitābun, Muslimātun, Mu'minūna, Lailun, Muḥsinūna, Ṣābirīna, Mu'minun.

Some examples from the Holy Qur'ān:

Muḥammadur Rasūlullāh	مُحَمَّدٌ رَّسُولُ اللَّهِ
tilka ummatun qad khalat	تِلْكَ أُمَّةٌ قَدْ خَلَتْ
fa qulnad khulū hādhi hil qaryata	فَقُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ
innaṣṣalāta tanhā 'anil faḥshā'i	إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
kullamā ruziqū minhā min thamaratirrizqan	كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا

In the above sentences, the underlined words are the examples of Noun إِسْم (ism). The Arabic nouns may be:

Singular (مُفْرَدٌ Mufradun), Dual (مُتْنِى Muthanna) or Plural (جَمْعٌ Jam'un).

Types of Noun

There are two kind of Nouns (ism) اِسْم

1. Common Noun, The Indefinite Noun (ism nakirah) اِسْم نَكِرَةٌ
2. Proper Noun, The Definite Noun (ism ma'rifah) اِسْم مَعْرِفَةٍ

اِسْم نَكِرَةٌ (ism nakirah) (COMMON NOUN)

aṣṣulḥu khairun	الصُّلْحُ خَيْرٌ
fī qulūbi himmaraḍun	فِي قُلُوبِهِمْ مَّرَضٌ
kullumā jā'a kum rasūlun	كُلَّمَا جَاءَكُمْ رَسُولٌ
idhā aṣābat hummuṣibatun	إِذَا أَصَابَتْهُمْ مُصِيبَةٌ
fā'tū bi sūratin	فَاتُوا بِسُورَةٍ
awwala kāfirin bihī	أَوَّلَ كَافِرٍ بِهِ
hudallinnāsi	هُدًى لِلنَّاسِ
innī jā'ilun filardī khalīfatan	إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
istau qada nāran	اسْتَوْ قَدْ نَارٌ
qad khalat min qablihī umamun	قَدْ خَلَتْ مِنْ قَبْلِهِ أُمَمٌ

Ism ẓāhir اِسْم ظَاهِر is the word which is a name of a thing, a place or a person.

e.g. كِتَابٌ kitābun مَدِينَةٌ madīnatun, ذَاهِدٌ dhāhidun. The underlined words are (asmā' i nakirah) اَسْمَاءُ نَكِرَةٌ These words ususally have a (tanwīn) تَنْوِين.

إِسْمٌ مَعْرِفَةٌ

(ism ma 'rifah, PROPER NOUN)

wa mā muḥammadun illā rasūlun	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ
muḥammadurrasūlullāh	مُحَمَّدٌ رَسُولُ اللَّهِ
wa mā kāna ibrahīmu yahūdīyan	وَمَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا
hādhannabiyyu	هَذَا النَّبِيُّ
rabbij'al hādhā balada	رَبِّ اجْعَلْ هَذَا الْبَلَدَ
aṣṣulḥu khairun	الصُّلْحُ خَيْرٌ
dhālikal kitābu	ذَٰلِكَ الْكِتَابُ
wattīni wazzaitūni	وَالْتَيْنِ وَالزَّيْتُونِ
wa ṭūri sīnīna	وَطُورِ سَيْنِينَ
yā ayyu hal muddaththiru	يَا أَيُّهَا الْمُدَّثِّرُ

In the above sentences the underlined words are إِسْمٌ مَعْرِفَةٌ (ism ma 'rifah), e.g.

(Muḥammadun مُحَمَّدٌ. If (ism nakirah) إِسْمٌ نَكِرَةٌ by adding (al) أَلْ is changed into

(ism ma 'rifah) إِسْمٌ مَعْرِفَةٌ the resulting word does not get a (tanwīn) تنوين e.g.

(al-kitābu, aṣṣulḥu, annabiyyu) النَّبِيُّ - الصُّلْحُ - الْكِتَابُ

جُمْلَه اِسْمِيَّه (jumlah ismiyyah)

A sentence which begins with اسم (ism, noun) and its parts include مُبْتَدَأ (mubtadā') and خَبَر (khabar) is called جُمْلَه اِسْمِيَّه (jumlah ismiyyah).

allāhu qādirun	اَللّٰهُ قَادِرٌ
allāhu rabbukum	اَللّٰهُ رَبُّكُمْ
aṣṣulḥu khairun	الصُّلْحُ خَيْرٌ
allāhu rabbul 'ālamīn	اَللّٰهُ رَبُّ الْعَالَمِينَ
allāhu baiṣrun	اَللّٰهُ بَصِيرٌ
muḥammadurraṣūlullāh	مُحَمَّدٌ رَّسُولُ اللّٰهِ
allāhu ghaḥfūrun	اَللّٰهُ غَفُورٌ
innamal mu'minūna ikhwatun	اِنَّمَا الْمُؤْمِنُونَ اِخْوَةٌ
allāhu nūruṣṣamāwāti wal-arḍ	اَللّٰهُ نُورُ السَّمٰوٰتِ وَالْاَرْضِ
allāhu 'aduñwwullil kāfirīn	اَللّٰهُ عَدُوٌّ لِّلْكَافِرِينَ

1. In the above sentences the underlined words are اَسْمَاء مُبْتَدَأ (asmā' mubtadā') and the rest of the sentences are اَخْبَار (akhbār).
2. The first part of the جُمْلَه اِسْمِيَّه (jumlah ismiyyah) is called مُبْتَدَأ (mubtadā') and it is usually مَعْرِفَه (ma'rifah, Proper Noun). The second part

is called خبر (*khavar*) and it is ususally نكرة (*nakirah*, Common Noun).

3. In the above examples both مبتداء (*mubtada'*) and خبر (*khavar*) are مرفوع (*marfu'*) i.e., they have ـُ.

فعل (*Fi'l*; VERB)

ضَرَبَ - خَتَمَ - رَزَقَ - فَعَلَ - خَلَقَ - قَالَ - عَلِمَ - يَخْرُجُ - يَنْصُرُ - إِضْرِبْ - أَقَامَ -
يَكْتُبُ - أَنْزَلَ - اسْتَكَبَرَ - يَتَكَلَّمُونَ - يُذَبِّحُونَ - يَتَسَاءَلُونَ - أَخْرَجَ - عَلَّمَ - نَزَلَ -
أَدْخَلَ

ḍaraba, khatama, razaqa, fa'ala, khalaqa, qāla, 'alima, yakhruju, yanşuru, idrib, aqāma, yaktubu, anzala, istakbara, yatakallamūna, yudhabbiḥūna, yatasā'alūna, akhraja, 'allama, nazzala, adkhala

Some examples from the Holy Qur'ān: The underlined words are the examples of فعل (*Fi'l*)

ḍaraballāhu mathalan	ضَرَبَ اللَّهُ مَثَلًا
khatamallāhu 'alā qulūbihim	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
anzala mi-nassamā'i	أَنْزَلَ مِنَ السَّمَاءِ
yudhabbiḥūna abnā'a kum	يُذَبِّحُونَ أَبْنَاءَكُمْ
idribbi 'aşākal ḥajar	إِضْرِبْ بِعَصَاكَ الْحَجَرَ

جُمْلَه فِعْلِيَّه (jumlah fi'liyyah)

The sentence which starts with فعل (fi'l) and then the فعل (fi'l) is followed by نائب فاعل (nā'ib fā'il) or فاعل and مفعول (ma'fūl) is called a جُمْلَه فِعْلِيَّه (jumlah fi'liyyah)

1. aqimussalāta	أَقِمْوَا الصَّلَاةَ
2. wa ātuzzakāta	وَأَتُوا الزَّكَاةَ
3. bashshi riṣṣābirīna	بَشِّرِ الصَّابِرِينَ
4. dhahaballāhu bi nūrihim	ذَهَبَ اللَّهُ بِنُورِهِمْ
5. khatamallāhu 'alā qulūbihim	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
6. 'afallāhu 'anhum	عَفَا اللَّهُ عَنْهُمْ
7. yurīdullāhu bikumul yusra	يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ
8. yaḍribullāhul amthāla	يَضْرِبُ اللَّهُ الْأَمْثَالَ
9. wa idh yarfa'u ibrahīmūl qawā'ida	وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ
10. ud'u lanā rabbaka	ادْعُ لَنَا رَبَّكَ

The examples 1 to 3 and 10 in the above جُمْلَه فِعْلِيَّه (jumlah fi'liyyah) include رَبِّ - الصَّابِرِينَ - الزَّكَاةَ - الصَّلَاةَ فعل (fi'l) and نائب فاعل (fā'i'l) and the words

(aṣṣalāta, azzakāta, aṣṣabirīna and rabba) are مفعول (maf'ul).

In the examples 4 to 6 there is فعل ماضى (fi'l māḍī, past tense) and الله is فاعل (fā'il).

In example 9 إِبْرَاهِيمُ (ibrahīmu) is فاعل and in 7 to 9 الْيُسْرَ - الْأَمْثَالَ - الْقَوَاعِدَ (al-yusra, al-amthāla and al-qawā'ida) are مفعول (maf'ul).

In examples 7 to 9 there is فعل مضارع (fi'l muḍārī', past tense).

The Verb (fi'l) (فعل) is of Three Kind

فعل ماضى: (fi'l māḍī, past tense) فَعَلَ (fa'ala, He did)

فعل مضارع: (fi'l muḍārī', present and future tense) يَفْعَلُ (yaf'alu, He does or he will do)

فعل امر: (fi'l amr, imperative tense) اِفْعَلْ (if'al, Do)

All simple verbs have three persons:

The first person: "I", "We" (مُتَكَلِّمٌ Mutakallim);

The second person: "you" (حَاضِرٌ Ḥāḍir) and

The third person: "He", "She" "They", (غَائِبٌ Ghā'ib). Each

of these can be مذكر (masculine) or مؤنث (feminine) genders.

MAKE PAST TENSE USING THESE ROOTS AND PRONOUNS

ح ف ت To Open Fā', Ta', Ḥā'	ن ف ع To Benefit Nūn, Fā', 'Ayn	ف ع ل To Do Fā', 'Ayn, Lām	PRONOUNS
		فَعَلَ fa'ala He did	هُوَ huwa (He)
		فَعَلَا fa'alā They two (male) did	هُمَا humā (They two, male)
		فَعَلُوا fa'alū They all (male) did	هُمْ hum (They all, male)
		فَعَلَتْ fa'alat She did	هِيَ hiya (She)
		فَعَلْنَا fa'alatā They two (female) did	هُمَا humā (They two, female)
		فَعَلْنَ fa'alna They all (female) did	هُنَّ hunna (They all, female)
		فَعَلْتَ fa'alta You (male) did	أَنْتَ anta (You one, male)
		فَعَلْتُمَا fa'altumā You two (male) did	أَنْتُمَا antumā (You two, male)
		فَعَلْتُمْ fa'altum You all (male) did	أَنْتُمْ antum (You all, male)
		فَعَلْتِ fa'alti You (female) did	أَنْتِ anti (You one, female)
		فَعَلْتُمَا fa'altumā You two (female) did	أَنْتُمَا antumā (You two, female)
		فَعَلْتُنَّ fa'altunna You all (female) did	أَنْتُنَّ antunna (You all, female)
فَتَحْتُ fataḥtu	نَفَعْتُ nafa'tu	فَعَلْتُ fa'altu I, male or female did	أَنَا anā (I, male or female)
		فَعَلْنَا fa'alnā We (male or female) did	نَحْنُ nahnu (We two or all, male or female)

EXCERCISE

Revision of the past tense verb

٦(6)	٥(5)	٤(4)	٣(3)	٢(2)	١(1)	
حَسِبَ ḥasiba	كَرَّمَ karuma	فَتَحَ fataḥa	عَلِمَ 'alima	نَصَرَ naṣara	ضَرَبَ ḍaraba	PRONOUNS
						هُوَ huwa
						هُمَا humā
						هُمْ hum
						هِيَ hiya
						هُمَا humā
						هُنَّ hunna
						أَنْتَ anta
						أَنْتُمَا antumā
						أَنْتُمْ antum
						أَنْتِ anti
						أَنْتُمَا antumā
						أَنْتُنَّ antunna
						أَنَا anā
						نَحْنُ naḥnu

EXERCISE

Make past tenses according to the personal pronouns (ḍamā'ir) taught above using the following Arabic root letters. While doing so, try to grasp the meaning underlying the lesson.

ح ك م
He decided

ن ق ض
He broke

ك ت ب
He wrote

He wrote (kataba) كَتَبَ

أَنَا	أَنْتَ	أَنْتُمَا	أَنْتُمْ
هُوَ	هُمَا	هُنَّ	هُمْ

He broke (naqada) نَقَضَ

أَنَا	أَنْتَ	أَنْتُمَا	أَنْتُمْ
هُوَ	هُمَا	هُنَّ	هُمْ

He decided (ḥakama) حَكَمَ

أَنَا	أَنْتَ	أَنْتُمَا	أَنْتُمْ
هُوَ	هُمَا	هُنَّ	هُمْ

ism ḍamīr اسم ضمير

Ism ḍamīr اسم ضمير is the word which is spoken instead of a متكلم mutakallam, مخاطب mukhāṭab or غائب ghā'ib. e.g. أَنَا anā, أَنْتَ anta, هُوَ huwa. Plural of ḍamīr is ḍamā'ir.

(الْمَاضِي الْقَرِيبَ Māḍi Qarīb)

THE NEAR PERFECT

Addition of the word *Qad* قَدْ before any *ṣiḡah* (category) of the perfect tense changes it into a Māḍi Qarīb. e.g. qad fa‘ala قَدْ فَعَلَ (He has done) and qad fa‘alā قَدْ فَعَلَا [These two (male) have done].

The word *Qad* قَدْ or *Laqad* لَقَدْ when added before a *ṣiḡah* of the perfect tense also gives an emphasis to the meaning of the verb.

e.g.

qad fa‘ala karīmun قَدْ فَعَلَ كَرِيمٌ (Indeed Karīm has done).

In the Holy Qur’ān it is stated: qad aflahā mu’minūna قَدْ أَفْلَحَ الْمُؤْمِنُونَ (Surely, success does come to the believers, 23:2), walaqad khalaqnā fauqakum sab‘a ṭarā’iqā وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ (And surely, We have created above you seven heavens lying one above the other, 23:18). Thus, *Qad* قَدْ and *Laqad* لَقَدْ have twofold role in changing the meaning:

- They convert Māḍi into Māḍi Qarīb and
- They give an emphasis to the meaning of the verb.

THE NEAR PERFECT (الْمَاضِي الْقَرِيبَ, Māḍi Qarīb)

1st Person (Male & Female)	2nd Person (Female)	2nd Person (Male)	3rd Person (Female)	3rd Person (Male)	
قَدْ فَعَلْتُ	قَدْ فَعَلْتِ	قَدْ فَعَلْتَ	قَدْ فَعَلَتْ	قَدْ فَعَلَ	Singular
	قَدْ فَعَلْتُمَا	قَدْ فَعَلْتُمَا	قَدْ فَعَلْنَا	قَدْ فَعَلَا	Dual
قَدْ فَعَلْنَا	قَدْ فَعَلْتُنَّ	قَدْ فَعَلْتُمْ	قَدْ فَعَلْنَ	قَدْ فَعَلُوا	Plural

الْمَاضِي الْبَعِيدُ (Mādī ba‘īd)

THE DISTANT PERFECT

كَانَ *kāna*: he/it was/to be

كَانَ *kāna* is the most commonly used verb in Arabic. The Arabic verb has two tenses, the perfect and the imperfect. The perfect is used to narrate completed events (past tense or present perfect), while the imperfect describes events which have not been completed. Verbs in the perfect tense consist of a stem indicating the basic meaning and a pronoun suffix indicating the person, gender and number of the subject. The verb has two perfect stems, كَانِ kān- and كُنْ kun-, to which the suffixes are added. In the case of the third person (male and female) the stem kān- is used and the suffixes *a* and *at* are added to indicate the person. Consequently, كَانَ *kāna* does not actually mean the infinitive 'to be', but it means 'he was'. The pronoun subjects, "I, you, he and she" are all included in the verb and are indicated by the verb forms and ending. The gender of the verb must match that of the subject. e.g.

هُوَ فِي الْبَيْتِ *huwa fil baiti*, He is in the house.

كَانَ فِي الْبَيْتِ *kāna fil baiti*, He was in the house.

صَالِحَةٌ فِي الْبَيْتِ *Ṣāliḥatu fil baiti*, Ṣāliḥa is in the house

كَانَتْ صَالِحَةٌ فِي الْبَيْتِ *kānat Ṣāliḥatu fil baiti*, Ṣāliḥa was in the house.

The verb is always singular, regardless of the subject, as long as the subject follows the verb. e.g.

كَانَ الْنِسَاءُ مِنْ كِنْيَا *kānatinnisā' u min kīniyā*, The women were from Kenya. When

kāna is prefixed to مضارع *Muḍāri'*, it converts it into the past continuous.

Example:

كَانَ يَذْهَبُ *kāna yaḍhabu* (He used to go).

الْمَاضِي الْبَعِيدُ

Madī Ba'id

He was or had	كَانَ kāna
They (two male) were or had	كَانَا kānā
They (male) were or had	كَانُوا kānū
She was or had	كَانَتْ kānat
They (two female) were or had	كَانَتَا kānatā
They (female) were or had	كُنَّ kunna
You (male) were or had	كُنْتَ kunta
You (two male) were or had	كُنْتُمَا kuntumā
You (male) were or had	كُنْتُمْ kuntum
You (female) were or had	كُنْتِ kunti
You (two female) were or had	كُنْتُمَا kuntumā
You (female) were or had	كُنْتُنَّ kuntunna
I was or had	كُنْتُ kuntu
We were or had	كُنَّا kunnā

لَيْسَ *laisa* (A Defective Verb): *فِعْلٌ نَاقِصٌ* *fi'li nāqis*

The verb *لَيْسَ* *laisa* means, is not, are not, or am not according to the subject. It is called *فِعْلٌ نَاقِصٌ* *fi'li nāqis* (a defective verb) and only exists in the perfect tense form.

He is not	لَيْسَ <i>laisa</i>
They (two male) are not	لَيْسَا <i>laisā</i>
They (male) are not	لَيْسُوا <i>laisū</i>
She is not	لَيْسَتْ <i>laisat</i>
They (two female) are not	لَيْسَتَا <i>laisatā</i>
They (female) are not	لَيْسْنَ <i>lasna</i>
You (male) are not	لَيْسْتَ <i>lasta</i>
You (two male) are not	لَيْسْتُمَا <i>lastumā</i>
You (male) are not	لَيْسْتُمْ <i>lastum</i>
You (female) are not	لَيْسْتِ <i>lasti</i>
You (two female) are not	لَيْسْتُمَا <i>lastumā</i>
You (female) are not	لَيْسْتُنَّ <i>lastunna</i>
I am not	لَيْسْتُ <i>lastu</i>
We are not	لَيْسْنَا <i>lasnā</i>

The verb *لَيْسَ* *laisa* acts on a nominal sentence in exactly the same way as *كَانَ* *kāna* does.

خَالِدٌ طَالِبٌ فِي هَذِهِ الْمَدْرَسَةِ (*khālidun ṭālibun fī hādhi hil madrasati*) Khālid is a student in this school.

كَانَ خَالِدٌ طَالِباً فِي هَذِهِ الْمَدْرَسَةِ *kāna khālidun ṭāliban fī hādhi hil madrasati* Khālid was a student in

this school. لَيْسَ خَالِدٌ طَالِباً فِي هَذِهِ الْمَدْرَسَةِ *laisa khālidun ṭāliban fī hādhi hil madrasati* Khālid is not a student in this school.

Muḍāri‘ (Imperfect Active)

Muḍāri‘ is derived from Māḍī. The patterns of Muḍāri‘ in comparison with Māḍī can be one of the following:

	Māḍī	Muḍāri‘	Māḍī	Muḍāri‘
1.	ضَرَبَ	يَضْرِبُ	ـَ	ـِ
2.	سَمِعَ	يَسْمَعُ	ـَ	ـِ
3.	فَتَحَ	يَفْتَحُ	ـَ	ـِ
4.	نَصَرَ	يَنْصُرُ	ـَ	ـِ
5.	كَرَّمَ	يَكْرُمُ	ـِ	ـِ
6.	حَسِبَ	يَحْسِبُ	ـَ	ـِ

The following four letters which are prefixed to Muḍāri‘ are called ‘*alāmātul muḍāri‘*’

ن ي ت ا : (عَلَامَاتُ الْمُضَارِعِ)

فعل مضارع : فعل حال + مستقبل (مذكر كيلي)

Fi'l muḍāri' is: A Verb indicating Present or Future Tense

جمع Plural	ثنائي Dual	واحد Singular	مذكر (مذكر) Mudhakkar
أَنْتُمْ تَنْصُرُونَ antum tanṣurūna	أَنْتُمَا تَنْصُرَانِ antumā tanṣurāni	أَنْتَ تَنْصُرُ anta tanṣuru	مذكر حاضر Present, Male
هُمْ يَنْصُرُونَ hum yaṣṣurūna	هُمَا يَنْصُرَانِ humā yaṣṣurāni	هُوَ يَنْصُرُ huwa yaṣṣuru	مذكر غائب Past, Male

EXERCISE

Please make preset and future tenses using the 'Pronouns' given in the right column.

يَحْكُمُ yahkumu He decides or will decide	يَنْقُضُ yanquḍu He breaks or will break	يَكْتُبُ yaktubu He writes or will write	PRONOUN
		يَكْتُبُ yaktubu	هُوَ huwa
		يَكْتُبَانِ yaktubāni	هُمَا humā
		يَكْتُبُونَ yaktubūna	هُمْ hum
		تَكْتُبُ taktubu	أَنْتَ anta
		تَكْتُبَانِ taktubāni	أَنْتُمَا antumā
		تَكْتُبُونَ taktubūna	أَنْتُمْ antum
		أَكْتُبُ aktubu	أَنَا anā
		نَكْتُبُ naktubu	نَحْنُ naḥnu

In the Past Tense Verb, the first singular Past Tense for Male (howa, هُوَ) is naṣara نَصَرَ and

it has three basic letters, ن nūn, ص ṣād and ر rā'. To change the Past tense into Present/Future tense, one needs to add Yā' ي with fathah (يَ) before the first letter of the Past Tense Verb and the first letter of the tense is given a sukūn. e.g. naṣara نَصَرَ will become yaṣuru يَنْصُرُ (He helps or will help) and kataba كَتَبَ will change into yaktubu يَكْتُبُ (He writes or will write). The letters added before the Past Tense Verb which change with the change in the Pronouns are called *Present/Future Tense Letters*. e.g. In aṣuru أَنْصُرُ, taṣuru تَنْصُرُ and yaṣuru يَنْصُرُ, alif ا, tā' ت and yā' ي are the *Present and Future Tense Letters* (Ḥurūf-e-Mudāri', حُرُوفِ مضارع).

فعل مضارع : فعل حال + مستقبل (مؤنث کیلئے)

Fi'l mudāri' is: A Verb indicating Present or Future Tense

جمع Plural	ثنیہ Dual	واحد Singular	(مؤنث) Mu'annath
أَنْتُنَّ تَنْصُرْنَ antunna taṣurna	أَنْتُمَا تَنْصُرَانِ antumā taṣurāni	أَنْتِ تَنْصُرِينَ anti taṣurīna	مؤنث حاضر Present, Female
هُنَّ يَنْصُرْنَ hunna yaṣurna	هُمَا تَنْصُرَانِ humā taṣurāni	هِيَ تَنْصُرُ hiya taṣuru	مؤنث غائب Past, Female

EXERCISE

Please make preset and future tenses using the 'Pronouns' given in the right column.

yaftaḥu يَفْتَحُ He opens or will open	yanfa'u يَنْفَعُ He benefits or will benefit	yaf'alu يَفْعَلُ He does or will do	PRONOUN
		taf'alu تَفْعَلُ	هِيَ hiya
		taf'alāni تَفْعَلَانِ	هُمَا humā
		yaf'alna يَفْعَلْنَ	هُنَّ hunna
		taf'alina تَفْعَلِينَ	أَنْتِ anti
		taf'alāni تَفْعَلَانِ	أَنْتُمَا antumā
		taf'alna تَفْعَلْنَ	أَنْتُنَّ antunna

In the above lesson, please note carefully the method used to make different "*fi'l muḍāri'*" (Present and Future Tense) with respect to various "*ḍamā'ir*" (Pronouns).

When the Past tense is changed to Present/Future tense, the ḥarkat (movement) on the middle letter ('ain, ع) of the basic three letter unit found in the case of the first tense will remain the same in the rest of the tenses. For example, when naṣara نَصَرَ is changed to yaṣuru يَنْصُرُ, the ḥarkat on the 'ain ع letter (i.e., ṣād ص) changes to ḍammah. In the case of all the remaining *fi'l muḍāri'* (present and future tenses) the ḥarkat will remain ḍammah. However, the ḥarkat on the lām ل letter i.e. the third letter of the basic unit of the word will change with change in the *ḍamā'ir* (Pronouns), e.g.

tanṣurīna تَنْصُرِينَ, tanṣurāni تَنْصُرَانِ, tanṣurna تَنْصُرْنَ

and

yaftaḥu يَفْتَحُ, yaftaḥāni يَفْتَحَانِ, yaftaḥūn يَفْتَحُونَ

Please note: The 'ain ع letter in the case of both *fi'l māḍī* (past tense) and *fi'l muḍāri'* (present and future tense) can get anyone of the following ḥarkāt (movements), i.e. fathah, kasrah, ḍammah. What ḥarkat (movement) 'ain ع letter of a particular *māḍah* (root of the word) will get depends upon its use by the Arabic language.

Fi‘l Mādī + Fi‘l Muḍāri‘

EXCERCISE

يَكْبُرُ	كَبُرَ	يَجْحَدُ	جَحَدَ	يَشْهَدُ	شَهِدَ	يَغْفِرُ	غَفَرَ	يَحْضَرُ	حَضَرَ	PRONOUNNS
yakburu	kabura	yajḥadu	jaḥada	yashhadu	shahida	yaghfiru	ghafara	yaḥḍaru	ḥaḍara	
								يَحْضَرُ		هُوَ huwa
								يَحْضَرَانِ		هُمَا humā
								يَحْضَرُونَ		هُمْ hum
								تَحْضَرُ		هِيَ hiya
								تَحْضَرَانِ		هُمَا humā
								يَحْضَرْنَ		هُنَّ hunna
								تَحْضَرُ		أَنْتَ anta
								تَحْضَرَانِ		أَنْتُمَا antumā
								تَحْضَرُونَ		أَنْتُمْ antum
								تَحْضَرِينَ		أَنْتِ anti
								تَحْضَرَانِ		أَنْتُمَا antumā
								تَحْضَرْنَ		أَنْتُنَّ antunna
								أَحْضَرُ		أَنَا anā
								نَحْضَرُ		نَحْنُ naḥnu

فعل نهى Fi'l Nahī and فعل جحد Fi'l Jahad

فعل جحد Fi'l Jahad

Literally *Jahad* جحد means to refuse. When *lamm* لَمْ is added to *Fi'l Muḍāri'* فعل مضارع it becomes *Fi'l Jahad* فعل جحد and the word becomes *Majzūm* مَجْزُوم i.e., the last letter of the word gets *Jazm* جَزَم. Thus, *Fi'l Muḍāri'* فعل مضارع changes to *Fi'l Mādī* فعل ماضى, e.g. *aḥkumu* أَحْكُم (I decide) with the addition of *lamm* لَمْ will become *lamm aḥkum* لَمْ أَحْكُم (I did not decide). Similarly, *yahkumu* يَحْكُم (He decides), and *yakfuru* يَكْفُر (He rejects or disbelieves), with the addition of *lamm* لَمْ will become *lamm yahkkum* لَمْ يَحْكُم (He did not decide) and *lamm yakfur* لَمْ يَكْفُر (He did not reject). Furthermore, *nūn i'rābī* (nūn i'rābī) disappears or is elided, eg. *لَمْ يُؤْمِنُوا* (*lam yu'minū*) instead of *لَمْ يُؤْمِنُون* (*lam yu'minūna*).

فعل نهى Fi'l Nahī

It is indicative of prohibition or ordering not to do something. In Arabic مَا (mā) and لَا (lā) mean "no" or "not". If one wants to tell a person not to do something, for that one should add *lā* لَا before *Fi'l Muḍāri'* فعل مضارع. This *lā* لَا is called, "*lā-e-nahī*" لَاءِ نهى and addition of *lā-e-nahī* لَاءِ نهى gives *jazm* جَزَم to *Fi'al Muḍāri'*. e.g. *yakfuru* يَكْفُر (He rejects) with the addition of *lā* لَا becomes *lā yakfur* لَا يَكْفُر (Do not reject).

Fi'1 Nahī فعل نهى and Fi'1 Jahad فعل جحد

	Fi'1 Nahī فعل نهى			Fi'1 Jahad فعل جحد	Fi'1 Muḍāri' فعل مضارع	PRONOUNS
	لَا يَكْفُرُ lā yakfur	يَكْفُرُ yakfuru		لَمْ يَحْكُمْ lam yaḥkum	يَحْكُمُ yaḥkumu	هُوَ huwa
	لَا يَكْفُرَا lā yakfurā	يَكْفُرَانِ yakfurāni		لَمْ يَحْكُمَا lam yaḥkumā	يَحْكُمَانِ yaḥkumāni	هُمَا humā
	لَا يَكْفُرُوا lā yakfurū	يَكْفُرُونَ yakfurūna		لَمْ يَحْكُمُوا lam yaḥkumū	يَحْكُمُونَ yaḥkumūna	هُمْ hum
	لَا تَكْفُرُ lā takfur	تَكْفُرُ takfuru		لَمْ تَحْكُمْ lam taḥkum	تَحْكُمُ taḥkumu	هِيَ hiya
	لَا تَكْفُرَا lā takfurā	تَكْفُرَانِ takfurāni		لَمْ تَحْكُمَا lam taḥkumā	تَحْكُمَانِ taḥkumāni	هُمَا humā
	لَا يَكْفُرْنَ lā yakfurna	يَكْفُرْنَ yakfurna		لَمْ يَحْكُمْنَ lam yaḥkumna	يَحْكُمْنَ yaḥkumūna	هُنَّ hunna
	لَا تَكْفُرُ lā takfur	تَكْفُرُ takfuru		لَمْ تَحْكُمْ lam taḥkum	تَحْكُمُ taḥkumu	أَنْتَ anta
	لَا تَكْفُرَا lā takfurā	تَكْفُرَانِ takfurāni		لَمْ تَحْكُمَا lam taḥkumā	تَحْكُمَانِ taḥkumāni	أَنْتُمَا antumā
	لَا تَكْفُرُوا lā takfurū	تَكْفُرُونَ takfurūna		لَمْ تَحْكُمُوا lam taḥkumū	تَحْكُمُونَ taḥkumūna	أَنْتُمْ antum
	لَا تَكْفُرِي lā takfurī	تَكْفُرِينَ takfurīna		لَمْ تَحْكُمِي lam taḥkumī	تَحْكُمِينَ taḥkumīna	أَنْتِ anti
	لَا تَكْفُرَا lā takfurā	تَكْفُرَانِ takfurāni		لَمْ تَحْكُمَا lam taḥkumā	تَحْكُمَانِ taḥkumāni	أَنْتُمَا antumā
	لَا تَكْفُرْنَ lā takfurna	تَكْفُرْنَ takfurna		لَمْ تَحْكُمْنَ lam taḥkumna	تَحْكُمْنَ taḥkumna	أَنْتُنَّ antunna
لَا أَفْرَحُ lā aḫṣ	لَا أَكْفُرُ lā akfur	أَكْفُرُ akfuru	لَمْ أَعْلَمْ lam a'lum	لَمْ أَحْكَمْ lam aḥkum	أَحْكُمُ aḥkumu	أَنَا anā
	لَا نَكْفُرُ lā nakfur	نَكْفُرُ nakfuru		لَمْ نَحْكُمْ lam naḥkum	نَحْكُمُ naḥkumu	نَحْنُ nahnu

فعل امر حاضر Fi'l Amr Hādir

Fi'l Amr Hādir فعل امر حاضر is formed from the Sīghas (Categories) of Fi'l Muḍāri' Mukhātib حرف مخاطب . To make Fi'l Amr Hādir فعل امر حاضر, Harf Muḍāri' حرف Muḍāri' is removed from Fi'l Muḍāri' فعل مضارع and Sukūn/Jazm is added to the last letter. e.g., tanṣuru تَنْصُرُ changes to nṣur نَصُر. If the letter next to the Harf Muḍāri' حرف مضارع carries a Jazm جزم as is the case in the above example then an *alif* is added in the beginning of the word. This *alif* is called *Hamzatul waṣl* همزة الوصل (i.e. joining hamzah). To give a *ḥarkat* to this *hamzah* one has to look at the 'ain letter of the Fi'l Muḍāri' فعل مضارع. If *ḥarkat* on the 'ain letter is a *ḍammah* as is the case of tanṣuru تَنْصُر then the *Hamzatul waṣl* gets *ḍammah ḥarkat*, e.g. nṣur نَصُر will become unṣur أَنْصُر. However, if the 'ain letter has either *fathah* or *kasrah* then in both cases the *Hamzatul waṣl* will get *kasrah*, e.g. tadribu تَضْرِبُ changes into idrib اِضْرِب and tash-hadu تَشْهَدُ changes into ish-had اِشْهَدْ.

Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع
اِشْهَدْ ish-had	تَشْهَدُ tash-hadu	اِغْفِرْ ighfir	تَغْفِرُ taghfiru	اُنْصُرْ unṣur	تَنْصُرُ tanṣuru
	تَشْهَدَانِ tash-hadāni		تَغْفِرَانِ taghfirāni	اُنْصُرَا unṣurā	تَنْصُرَانِ tanṣurāni
	تَشْهَدُونَ tash-hadūna		تَغْفِرُونَ taghfirūna	اُنْصُرُوا tanṣurū	تَنْصُرُونَ tanṣurūna
	تَشْهَدِينَ tash-hadīna		تَغْفِرِينَ taghfirīna	اُنْصُرِيْ unṣurī	تَنْصُرِينَ tanṣurīna
	تَشْهَدَانِ tash-hadāni		تَغْفِرَانِ taghfirāni	اُنْصُرَا unṣurā	تَنْصُرَانِ tanṣurāni
	تَشْهَدْنَ tash-hadna		تَغْفِرْنَ taghfirna	اُنْصُرْنَ unṣurna	تَنْصُرْنَ tanṣurna

Make *Fi'l Amr* فعل امر from the following words: *tahkumu* تَحْكُمُ?

tashrabūna تَشْرَبُونَ? *taslukīna* تَسْلُكِينَ?

Note: In the case of wāhid mudhakkar ṣīgha واحد مذكر صيغة, sukūn سكون comes at the end. If the end letter of the word is a Nūn I'rābī نون اعرابي, the Nūn I'rābī becomes silent.

Fi'l Amr Gha'ib wa Mutakallam فعل امر غائب و متكلم

To make *Fi'l Amr* فعل امر from *Ghā'ib* غائب and *Mutakallam* متكلم *Ṣīghas* صيغ (Categories) of *Fi'l Muḍāri'* فعل مضارع one needs to add *lām maksūr* لام مكسور (i.e., *lām* with *kasrah* ل) in the beginning of the *Fi'l* فعل. e.g. *yanṣuru* يَنْصُرُ He helps changes to *li-yanṣur* لِيَنْصُرْ. He should help; *yash-hadu* يَشْهَدُ He bears witness changes to *li-yash-had* لِيَشْهَدْ He should bear witness.

Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع	Fi'l Amr فعل امر	Fi'l Muḍāri' فعل مضارع
لِيَشْهَدْ liyash-had	يَشْهَدُ yash-hadu	لِيَغْفِرَ liyaghfir	يَغْفِرُ yaghfiru	لِيَنْصُرَ liyanṣur	يَنْصُرُ yanṣuru
	يَشْهَدَانِ yash-hadāni		يَغْفِرَانِ yaghfirāni	لِيَنْصُرَا liyanṣurā	يَنْصُرَانِ yanṣurāni
	يَشْهَدُونَ yash-hadūna		يَغْفِرُونَ yaghfirūna	لِيَنْصُرُوا liyanṣurū	يَنْصُرُونَ yanṣurūna
	تَشْهَدُ tash-hadu		تَغْفِرُ taghfirū	لَتَنْصُرَ litanṣur	تَنْصُرُ tanṣuru
	تَشْهَدَانِ tash-hadāni		تَغْفِرَانِ taghfirāni	لَتَنْصُرَا litanṣurā	تَنْصُرَانِ tanṣurāni
	يَشْهَدْنَ yash-hadna		يَغْفِرْنَ yaghfirna	لِيَنْصُرْنَ liyanṣurna	يَنْصُرْنَ yanṣurna
	أَشْهَدُ ash-hadu		أَغْفِرُ aghfiru	لَاَنْصُرَ lianṣur	أَنْصُرُ anṣuru
	نَشْهَدُ nash-hadu		نَغْفِرُ naghfiru	لَنَنْصُرَ linanṣur	نَنْصُرُ nanṣuru

حُرُوفُ الْجَرِّ (Hurūful Jarr, THE PREPOSITIONS)

إِلَى - ب - ت - حَتَّى - عَلَى - عَنْ - فِي - مَعَ - ك - ل - مِنْ - وَ - مُنْذُ - مُذْ - خَلَا -
رُبَّ - حَاشَا - عَدَا - مِنْ عِنْدِ - مِنْ لَدُنْ -

ilā (for), bā' (by, with), tā', ḥattā (until), 'alā (on), 'an (away from; about), fī (in), ma'a, kāf (like), lam (for), min (from), wāw, mundhu (since), mudh, khaḥā, rubba, hāshā, 'adā, min 'indi and milladun are called حُرُوفُ الْجَرِّ (*hurūful jarr*, i.e., The prepositions).

In the Table, the underlined words are حُرُوفُ الْجَرِّ (*hurūful Jarr*).

bismillāh	بِسْمِ اللَّهِ
alḥamdu lillāh	الْحَمْدُ لِلَّهِ
khatamallāhu 'alā qulūbihim	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
wa ayyadnāhu bi rūḥil quds	وَأَيْدِيَهُ بِرُوحِ الْقُدُسِ
bil ithmi wal 'udwān	بِالْإِثْمِ وَالْعُدْوَانِ
mathaluhum ka mathalilladhī	مَثَلُهُمْ كَمَثَلِ الذِّئِ
u 'iddat lil kāfirīna	أَعَدَّتْ لِلْكَافِرِينَ
ilā shayāṭini him	إِلَى شَيْطَانِهِمْ
ulā'ika 'alā hudammirrabbiḥim	أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ
wa lā tus'alu 'an aṣḥābiljahīm	وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

فِي fī: in

The preposition **فِي** fī is the most frequently used word in Arabic. Its common English meaning is the word: "in". However, its meaning also include the following English words or statements: with; about; concerning; regarding; at; during; among; on; near; by; within; according to; in the company of; according to; for the sake of; on behalf of; in proportion to.

When the preposition **فِي** fī precedes a noun, it causes the noun to be in the 'Genetive case' (**مَجْرُور Majrūr**) which is indicated by the changing of the final vowel from a *ḍammah* to a *kasrah*. In the case of indefinite noun, the double *ḍammah* changes to double *kasrah*.

مِنْ min: from

The preposition, "Min" **مِنْ** , is also one of the frequently used words in Arabic. Its most commonly used English meanings are: some; some of; away from; of; pertaining to; belonging to; out of; from the direction of; away from.

When the preposition "Min" **مِنْ** is combined with a noun the nūn of *Min* gets *fathah*, whereas, in most other cases it gets a *kasrah*.

The preposition "Min" **مِنْ** is commonly used to identify the place of origin in reference to countries and cities.

The preposition "Min" **مِنْ** may be used in combination with the interrogative pronouns, such as **أَيْنَ aina** and **مَنْ man** to make another interrogative. The preposition "Min" **مِنْ** always precedes the interrogative pronoun. e.g. **مِنْ أَيْنَ أَنْتَ؟ min 'aina anta** (Where are you from?); **مِنْ مَنْ min** in combination with **مَنْ man** becomes **مِمَّنْ mimman**. **مِمَّنِ الْقَلَمُ؟ mimmanil qalamu** (Who is the pen from?)

عَلَى 'alā: on

In the preposition **عَلَى** 'alā: the yā is called *alif maqṣūrah* and is pronounced as an *alif*. Its English meanings include: on; upon; above; on top of; by; at.

ADVERBS

حُرُوفُ الظَّرْفِ (Hurūfuzẓarf)

In Arabic, adverbs are of two kinds:

- i. Adverbs of place (ẓarfū makānin) ظَرْفُ مَكَانٍ
- ii. Adverbs of time (ẓarfū zamānin) ظَرْفُ زَمَانٍ

Adverbs of time (ẓarfū zamānin) ظَرْفُ زَمَانٍ	Adverbs of place (ẓarfū makānin) ظَرْفُ مَكَانٍ
قَبْلَ (qabla) before	فَوْقَ (fauqa) above, on
بَعْدَ (ba'da) after	تَحْتَ (taḥta) below
الْيَوْمَ (al-yauma) today	عِنْدَ ('inda) near, beside, with, has/have
أَمْسٍ / بِأَمْسٍ (amsi/bil-amsi) yesterday	مَعَ (ma'a) with, has/have
أَوَّلَ أَمْسٍ (awwala amsi) the day before yesterday	أَمَامَ (amāma) in front of
غَدًا (ghadan) tomorrow	وَرَاءَ / خَلْفَ (khalfā/varā') behind
الآنَ (al-āna) now	بَيْنَ (baina) between

الْمَكْتَبَةُ أَمَامَ الْمَدْرَسَةِ al-maktabatu amāmal madrasati: The library is in front of the school.

الْمَكْتَبَةُ خَلْفَ الْمَدْرَسَةِ al-maktabatu khalfal madrasati: The library is at the back of the school.

الْيَوْمَ أَكْمَلْتُ دِينَكُمْ al-yauma akmaltu dīnakum: Today I have perfected your religion

INTERJECTIONS

حُرُوفُ النِّدَاءِ (Hurūfun Nidā')

Far from it	haihāta هَيْهَاتَ	O!	yā ayyuhā يَا أَيُّهَا and yā يَا
Come here, Bring here	halumma هَلُمَّ	Come here	haita هَيْتَ
Woe!	vailun وَيْلُ	Lo, See, There	hā هَا
O Allāh!	allāhumma اَللّٰهُمَّ	Come	hayya حَيَّ

إِنَّ inna: Certainly

The particle إِنَّ inna, which emphasizes a statement is generally translated into English as, definitely, certainly, surely, and without a doubt. e.g. إِنَّ الْبَيْتَ كَبِيرٌ *innal baita kabīrun*. Certainly the house is large.

Predicate	Subject	Particle
كَبِيرٌ	الْبَيْتُ	إِنَّ
<i>kabīrun</i>	<i>al-baita</i>	<i>inna</i>
(is) large	the house	Certainly

When إِنَّ inna is placed before a nominal sentence, it causes the subject to enter the accusative case (مَنْصُوب *manṣūb*) and ḍammah on the subject changes to fathah, e.g. الْبَيْتُ كَبِيرٌ *al-baitu kabīrun* changes to إِنَّ الْبَيْتَ كَبِيرٌ *innal baita kabīrun* (Certainly the house is large). To put more emphasis to إِنَّ inna, ل *lām* is added to the predicate. e.g. إِنَّ الْبَيْتَ لَكَبِيرٌ *innal baita lakabīrun* (Most certainly the house is large). When the subject is a pronoun, the pronoun is written in an attached form. e.g. أَنْتَ إِنَّ inna *anta* becomes إِنَّكَ *innaka* and هُوَ إِنَّ inna *huwa* becomes إِنَّهُ *innahu*.

THE PERSONAL PRONOUNS BASIC DIVISIONS

English Cases	The Pronoun	Meaning	Examples	The Pronoun	Arabic Cases
NOMINATIVE	I	I am a professor I wrote the lesson yesterday (I) write the lesson now	أَنَا أُسْتَاذٌ anā ustādhun كَتَبْتُ الدَّرْسَ أَمْسَ katabtuddarsa amsi اُكْتُبُ الدَّرْسَ الْآنَ aktubuddarsal āna	أَنَا anā تُ tu Implied	NOMINATIVE
ACCUSATIVE	Me	Khālid helped me Me alone Khālid helped	نَصَرَنِي خَالِدٌ naṣarani khālidun إِيَّايَ نَصَرَ خَالِدٌ iyyāya naṣara khālidun	ي yā' إِيَّايَ iyyāya	ACCUSATIVE
GENETIVE	My	For me (there is) a small table My table is small	لِي طَاوِلَةٌ صَغِيرَةٌ li ṭāvilatun ṣaḡhīratun طَاوِلَتِي صَغِيرَةٌ ṭāvilatī ṣaḡhīratun	ي ي	GENETIVE

Pronoun (ضَمِيرٌ ḍamīr) is a word which is used instead of a noun. The pronouns are of two kinds:

1. ضَمَائِرُ مُنْفَصِلَةٌ (ḍamā'ir munfaṣilah, Detached Pronouns)
2. ضَمَائِرُ مُتَّصِلَةٌ (ḍamā'ir muttaṣilah, Attached Pronouns)

THE NOMINATIVE PERSONAL PRONOUNS

Attached		Detached		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
I wrote	katabtu كَتَبْتُ	I	anā أَنَا	FIRST
We wrote	katabna كَتَبْنَا	We	nahnu نَحْنُ	
You (boy) wrote	katabta كَتَبْتَ	You (boy)	anta أَنْتَ	SECOND
You (two boys) wrote	kababtumā كَتَبْتُمَا	You (two boys)	antumā أَنْتُمَا	
You (men) wrote	kababtum كَتَبْتُمْ	You (boys)	antum أَنْتُمْ	
You (girl) wrote	kababti كَتَبْتِ	You (girl)	anti أَنْتِ	
You (two girls) wrote	kababtumā كَتَبْتُمَا	You (two girls)	antumā أَنْتُمَا	
You (girls) wrote	kababtunna كَتَبْتُنَّ	You (girls)	antunna أَنْتُنَّ	
(He) wrote	kataba كَتَبَ	He	huwa هُوَ	THIRD
They (two boys) wrote	katabā كَتَبَا	They (two boys)	humā هُمَا	
They (boys) wrote	katabū كَتَبُوا	They (boys)	hum هُمْ	
(She) wrote	kabat كَتَبَتْ	She	hiya هِيَ	
They (two girls) wrote	kabatā كَتَبَتَا	They (two girls)	humā هُمَا	
They (girls) wrote	kababna كَتَبْنَ	They (girls)	hunna هُنَّ	

1. Terms for the First Person, الْمُتَكَلِّم (al-mutakallim): "The Person who is speaking or writing referring to himself or herself."
2. Terms for the Second Person, الْمُخَاطَب (al-mukhāṭab): "The person or persons spoken to", or "The audience."
3. Terms for the Third Person, الْغَائِب (al-ghā'ib): "The absent person or persons or things spoken about."

The First and Second Persons together, الْمُتَكَلِّم (al-mutakallim) and الْمُخَاطَب (al-mukhāṭab)

(al-mukhāṭab) are referred to as **الْحَاضِرُ** (al-ḥāḍir), i.e., The person or persons who is or are Present; in contrast to **الْغَائِبُ** (al-ghā'ib) which means an absent person or thing. The terms for the First Person **أَنَا** (anā) and **نَحْنُ** (naḥnu) represent exactly, "I" and "We". They are used both for the Masculine, and the Feminine. **نَحْنُ** (naḥnu) denotes two persons or more.

THE GENETIVE PERSONAL PRONOUNS

Object of Preposition الْمَجْرُورُ بِالْحَرْفِ (al-majrūru bil-ḥarf)		The Second Part in the Construct Phrase الْمُضَافُ إِلَيْهِ (al-muḍāfu ilaih)		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
For me	lī	لِي	My book kitābī	FIRST
For us	lanā	لَنَا	Our book Kitābunā	
For You	laka	لَكَ	Your book kitābuka	SECOND
For You	laki	لَكَ	Your book kitābuki	
For You	lakumā	لَكُمَا	Your book kitābukumā	
For You	lakum	لَكُمْ	Your book kitābukum	
For You	lakunna	لَكُنَّ	Your book kitābukunna	
For him	lahu	لَهُ	His book kitābuhu	THIRD
For her	lahā	لَهَا	Her book kitābuhā	
For them	lahumā	لَهُمَا	Their book kitābuhumā	
For them	lahum	لَهُمْ	Their book kitābuhum	
For them	lahunna	لَهُنَّ	Their book kitābuhunna	

THE ACCUSATIVE PERSONAL PRONOUNS

ATTACHED		DETACHED		PERSON
MEANING	PRONOUN	MEANING	PRONOUN	
You helped me	نَصَرْتَنِي naṣartanī	Me alone you helped	إِيَّايَ نَصَرْتَ iyyāya naṣarta	FIRST
You helped us	نَصَرْتَنَا naṣartanā	Us alone you helped	إِيَّانَا نَصَرْتَ iyyānā naṣarta	
I helped you	نَصَرْتُكَ naṣartuka	You alone I helped	إِيَّاكَ نَصَرْتُ iyyāka naṣartu	SECOND
I helped you	نَصَرْتُكِ naṣartuki	You alone I helped	إِيَّاكِ نَصَرْتُ iyyāki naṣartu	
I helped you (both)	نَصَرْتُكُمَا naṣartukumā	You alone I helped	إِيَّاكُمَا نَصَرْتُ iyyākumā naṣartu	
I helped you (all)	نَصَرْتُكُمْ naṣartukum	You alone I helped	إِيَّاكُمْ نَصَرْتُ iyyākum naṣartu	
I helped you (all)	نَصَرْتُكُمْ naṣartukunna	You alone I helped	إِيَّاكُمْ نَصَرْتُ iyyākunna naṣartu	
I helped him	نَصَرْتُهُ naṣartuhu	Him I helped	إِيَّاهُ نَصَرْتُ iyyāhu naṣartu	THIRD
I helped her	نَصَرْتُهَا naṣartuhā	Her I helped	إِيَّاهَا نَصَرْتُ iyyāhā naṣartu	
I helped them (Both)	نَصَرْتُهُمَا naṣartuhumā	They alone I helped	إِيَّاهُمَا نَصَرْتُ iyyāhumā naṣartu	
I helped them (all)	نَصَرْتُهُمْ naṣartuhum	They alone I helped	إِيَّاهُمْ نَصَرْتُ iyyāhum naṣartu	
I helped them (all)	نَصَرْتُهُنَّ naṣartuhunna	They alone I helped	إِيَّاهُنَّ نَصَرْتُ iyyāhunna naṣartu	

INTEROGATIVE PRONOUNS اِسْمُ الْاِسْتِفْهَامِ

Why? For What?	لِمَاذَا؟ limādhā	When?	مَتَى؟ matā	Who?	مَنْ؟ mann
From what?	مِمَّ؟ mimma	How much? How many?	كَمْ؟ kamm	What?	مَا؟ mā
What?	مَاذَا؟ mādhā	Which?	أَيُّ؟ ayyu	Where?	أَيْنَ؟ 'aina
Do you? Did you? Will you?	هَلْ؟ hall	Why?	لِمَ؟ (lima)	How?	كَيْفَ؟ kaifa
a) Same as هَلْ b) Which (of two things)	أُ؟ 'ā	Where?	حَيْثُ؟ ḥaithu	To Whom? Whose?	لِمَنْ؟ limann

Whatever	مَهْمَا mahmā	When or Whenever	كُلَّمَا kullamā	However	كَيْفَمَا kaifamā
Wherever	أَيْنَمَا ainamā	Wherever	حَيْثُمَا ḥaithumā	Whoever	كُلَّمَنْ kullamann

RELATIVE PRONOUN اِسْمُ الْمُؤْصُولِ

The word اَلَّذِي *alladhī* (who, which, that) is a relative pronoun. It reflects gender and number of the noun or pronoun which precedes it. The female form of اَلَّذِي *alladhī* is اَلَّتِي *allatī*. Since it begins with the definite article اَلْ *al*, the noun which it qualifies must also be definite. e.g.

اَلنِّسَاءُ اَلَّتِي فِي الْمَدْرَسَةِ *annisā 'u fil madrasati* (The woman is in the school) becomes

اَلنِّسَاءُ اَلَّتِي فِي الْمَدْرَسَةِ *annisā 'ullatī fil madrasati* (The woman who is in the school).

THE PERSONAL PRONOUNS AND PAST TENSE VERB FOR FEMININE GENDER

(Mu'annath, Female) (مؤنث) (Ḍamā'ir) ضمائر

(أنا) (anā) and نحنُ (naḥnu) are used for both male and female)

جمع Plural	ثنائي Dual	واحد Singular	
أَنْتُنَّ حَمِيدَةٌ وَ حَامِدَةٌ وَ عَائِشَةٌ antunna ḥamīdatun wa ḥāmidatun wa ā'ishatun	أَنْتُمَا حَمِيدَةٌ وَ حَامِدَةٌ antumā ḥamīdatun wa ḥāmidatun	أَنْتِ حَمِيدَةٌ anti ḥamīdatun	مؤنث حاضر Present Female
هُنَّ حَمَادَةٌ وَ مَحْمُودَةٌ وَ عَائِشَةٌ hunna ḥammādatun wa maḥmūdātun wa ā'ishatun	هُمَا حَمَادَةٌ وَ مَحْمُودَةٌ huma ḥammādatun wa maḥmūdātun	هِيَ حَمَادَةٌ hiya ḥmmādatun	مؤنث غائب Past Female

‘ر‘ ص‘ ن‘ (These three letters are a root. When these are arranged in a particular way, they make different words.)

(مؤنث) (Fi'l Madhī) + فعل ماضى (Ḍamā'ir) ضمائر

(أنا) (anā) and نحنُ (naḥnu) are used for both male and female)

واحد متكلم (Wāḥid mutakallam) أنا نصرتُ I helped

ثنائي و جمع متكلم (Tathniyya wa jam'a mutakallam) نحنُ نصرتنا We helped

جمع Plural	ثنائي Dual	واحد Singular	
أَنْتُنَّ نَصْرْتُنَّ antunna naṣartunna	أَنْتُمَا نَصْرْتُمَا antumā naṣartumā	أَنْتِ نَصْرْتِ anti naṣarti	مؤنث حاضر Present, Female
هُنَّ نَصْرْنَ hunna naṣarna	هُمَا نَصْرَتَا humā naṣaratā	هِيَ نَصْرَتْ hiya naṣarat	مؤنث غائب Past, Female

THE PERSONAL PRONOUNS AND PAST TENSE FOR MASCULINE GENDER

ضمائر (Damā'ir) + فعل ماضى (مذكر) (Fi'l Māḍī, Masculine)

Personal Pronouns plus Past Tense (Male)

أَنَا (anā) and نَحْنُ (nahnu) are used for both masculine and feminine genders

Plural جمع	Dual ثنیه	Singular واحد	
أَنْتُمْ حَامِدٌ وَ حَامِدٌ وَ مَحْمُودٌ antum ḥamīdun wa ḥamīdun wa maḥmūdun	أَنْتُمَا حَامِدٌ وَ حَامِدٌ antumā ḥamīdun wa ḥamīdun	أَنْتَ حَامِدٌ anta ḥamīdun	مذكر حاضر Present, Male
هُمْ حَمَادٌ وَ مَحْمُودٌ وَ أَحْمَدٌ hum ḥammādun wa maḥmūdun wa aḥmadun	هُمَا حَمَادٌ وَ مَحْمُودٌ humā ḥammādun wa maḥmūdun	هُوَ حَمَادٌ huwa ḥammādun	مذكر غائب Past, Male

Practice of the past tense (fi'l māḍī فعل ماضى) and the personal pronouns (damā'ir ضمائر) learnt above. Three letters, ن nūn , ص ṣād and ر rā' are part of a root (basic unit). By arranging these basic unit letters in a specific way, different words are made. Below past tense sentences are given which are constructed using the above three root letters and the personal pronouns (damā'ir) learnt earlier.

I helped أَنَا نَصَرْتُ (anā naṣartu)

Plural جمع	Dual ثنیه	Singular واحد	
أَنْتُمْ نَصَرْتُمْ antum naṣartum	أَنْتُمَا نَصَرْتُمَا antumā naṣartumā	أَنْتَ نَصَرْتَ anta naṣarta	مذكر حاضر Present, Male
هُمْ نَصَرُوا hum naṣarū	هُمَا نَصَرَا humā naṣarā	هُوَ نَصَرَ huwa naṣara	مذكر غائب Past, Male

DEMONSTRATIVE PRONOUNS

أَسْمَاءُ إِشَارَةٍ

(asmā' i ishārah,

The Pronouns which are used to demonstrate or indicate something are called "Demonstrative Pronouns". Usually these come before the Noun and are stated according to the Noun. These are of two type: Near Demonstrative Pronouns and Far Demonstrative Pronouns.

NEAR DEMONSTRATIVE PRONOUNS

إِشَارَةٌ قَرِيبٌ

(ishārah qarīb,

The demonstrative noun which is used to refer to a thing which is nearby is called إِشَارَةٌ قَرِيبٌ (ishārah qarīb).

Examples are as follows:

This (Female)	هَذِهِ (hādhīhī)	This (Male)	هَذَا (hādhā)	واحد (singular)
These two (Female)	هَاتَانِ (hātāni)	These two (Male)	هَذَانِ (hādhāni)	ثَنِيَّة (Dual)
All these (Female)	هَؤُلَاءِ (hā'ulā'i)	All these (Male)	هَؤُلَاءِ (hā'ulā'i)	جَمْع (Plural)

The demonstrative pronoun: When something is pointed out, it becomes definite. However, in translation the definite article is not translated.

e.g.

هَذَا الْكِتَابُ *hādhā kitābu* will be translated as "This book" and not as "This the book". However, the demonstrative pronoun may be the subject of a sentence by itself, in which case, the predicate is generally indefinite.

e.g.

هَذَا كِتَابٌ *hādhā ktābun* : This is a book.

إِشَارَةٌ بِعِيدٍ (*ishārah ba 'īd*, DEMONSTRATIVE PRONOUNS)

That	(tilka) <u>تِلْكَ</u>	That	(dhālika) <u>ذَلِكَ</u>	واحد (singular)
Those two	(tānika) <u>تَانِكَ</u>	Those two	(dhānika) <u>ذَانِكَ</u>	ثنويه (Dual)
All those	(ulā'ika) <u>أُولَئِكَ</u>	All those	(ulā'ika) <u>أُولَئِكَ</u>	جمع (Plural)

hādhā kitābun	<u>هَذَا كِتَابٌ</u>
tilka ummatun	<u>تِلْكَ أُمَّةٌ</u>
hādhihi nāqatu	<u>هَذِهِ نَاقَةٌ</u>
hādhāni khaṣmāni	<u>هَذَانِ خَصْمَانِ</u>
banāti hā'ulā'i	<u>بَنَاتِي هَؤُلَاءِ</u>
dhālika faḍlullāhi	<u>ذَلِكَ فَضْلُ اللَّهِ</u>
fadhānika burhānāni mirrabbika	<u>فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ</u>
ulā'ika aṣḥābunnāri	<u>أُولَئِكَ أَصْحَابُ النَّارِ</u>
hādhā buhtānun 'azīmun	<u>هَذَا بُهْتَانٌ عَظِيمٌ</u>
hādhā min faḍli rabbī	<u>هَذَا مِنْ فَضْلِ رَبِّي</u>
hātāni 'imra'atāni	<u>هَاتَانِ إِمْرَأَتَانِ</u>
aulādu hā'ulā'i	<u>أَوْلَادُ هَؤُلَاءِ</u>

The underlined words are أَسْمَاءُ إِشَارَةٍ (Demonstrative Pronouns, *asmā'i ishārah*)

THE CARDINAL NUMBERS FROM ONE TO TEN

	Male	Female		Male	Female
1	wāḥidun وَاحِدٌ	wāḥidatun وَاحِدَةٌ	6	sittun سِتُّ	sittatun سِتَّةٌ
2	ithnāni إِثْنَانٍ	ithnatāni إِثْنَتَانِ	7	sab'un سَبْعٌ	sab'atun سَبْعَةٌ
3	thalāthun ثَلَاثٌ	thalāthatun ثَلَاثَةٌ	8	thamānin ثَمَانٍ	thamāniyatun ثَمَانِيَّةٌ
4	arba'un أَرْبَعٌ	arba'atun أَرْبَعَةٌ	9	tis'un تِسْعٌ	tis'atun تِسْعَةٌ
5	khamṣun خَمْسٌ	khamṣatun خَمْسَةٌ	10	'ashrun عَشْرٌ	'asharatun عَشْرَةٌ

THE CARDINAL NUMBERS FROM ELEVEN TO NINETEEN

	Male	Female		Male	Female
11	aḥad أَحَدٌ aḥada 'ashara	iḥda إِحْدَى iḥda 'ashrata	16	sittata سِتَّةٌ sittata 'ashara	sitta سِتٌّ sitta 'ashrata
12	ithnā إِثْنَانِ ithnā 'ashara	ithnatā إِثْنَتَانِ ithnatā 'ashrata	17	sab'ata سَبْعَةٌ sab'ata 'ashara	sab'a سَبْعٌ sab'a 'ashrata
13	thalātha ثَلَاثَةٌ thalātha 'ashara	thalātha ثَلَاثٌ thalātha 'ashrata	18	thamāniyata ثَمَانِيَّةٌ thamāniyata 'ashara	thamāniya ثَمَانِيٍّ thamāniya 'ashrata
14	arba'ata أَرْبَعَةٌ arba'ata 'ashara	arba'a أَرْبَعٌ arba'a 'ashrata	19	tis'ata تِسْعَةٌ tis'ata 'ashara	tis'a تِسْعٌ tis'a 'ashrata
15	khamṣata خَمْسَةٌ khamṣata 'ashara	khamṣa خَمْسٌ khamṣa 'ashrata			

	Male/Female		Male/Female		Male/Female
20	'ishrūna عِشْرُونَ	50	khamṣūna خَمْسُونَ	80	thamānūna ثَمَانُونَ
30	thalāthūna ثَلَاثُونَ	60	sittūna سِتُّونَ	90	tis'ūna تِسْعُونَ
40	arba'ūna أَرْبَعُونَ	70	sab'ūna سَبْعُونَ	100	mi'atun مِائَةٌ

For numbers such as twenty-one the number 1 to 9 is prefixed to the tens and they are united by the conjunction, **وَ** (and). e.g. twenty-one will be pronounced as **أَحَدٌ وَعِشْرُونَ** (aḥadun wa 'ishrūna).

THE ORDINAL NUMBERS FROM FIRST TO TENTH

Number	Male	Female	Number	Male	Female
The First	الأَوَّلُ al-awwalu	الأُولَى al-ūlā	The Sixth	السَّادِسُ assādisu	السَّادِسَةُ assādisatu
The Second	الثَّانِي aththāniyu	الثَّانِيَةُ aththāniyatu	The Seventh	السَّابِعُ assābi'u	السَّابِعَةُ assābi'atu
The Third	الثَّالِثُ aththālithu	الثَّالِثَةُ aththālithatu	The Eighth	الثَّامِنُ aththāminu	الثَّامِنَةُ aththāminatu
The Fourth	الرَّابِعُ arrābi'u	الرَّابِعَةُ arrābi'atu	The Ninth	التَّاسِعُ attāsi'u	التَّاسِعَةُ attāsi'atu
The Fifth	الخَامِسُ al-khāmisu	الخَامِسَةُ al-khāmisatu	The Tenth	العَاشِرُ al-āshiru	العَاشِرَةُ al-āshiratu

إِمَالَة (Imālah)

Verbally it means to dispose or to make inclined. Conventionally it means to bend a sound of fathah to kasrah and the sound of long vowel alif to the sound of long vowel yā'. For example, in English we pronounce the word, 'Call' in a way that the sound of letter "C" is straight and long. However, if we pronounce the word, 'Cable', here the sound of letter "C" is a bit inclined instead of being straight. This is 'Imālah' or inclination. In the Holy Qur'ān (11:42) there is a word, مَجْرِيهَا (majrihā). In this word ر "rā'" instead of reading as ر "ri" will be read as ر "rai" like in English word "rain". After vertical kasrah if there is a blank bend, the vertical kasrah changes to a prolonged kasrah. This is the only example of this kind in the Holy Qur'ān.

بَاب BĀB

The fi'l (verb) or ism (Noun) derived from a maṣḍar (Infinitive). e.g. Fi'l Mādī (Past tense), Fi'l Muḍārī' (Imperfect tense: a verb indicating Present or Future tense), Fi'l Amr (Imperative tense), Ism Fā'il (Active Participle), Ism Maḥ'ūl (Passive Participle) and their tenses which have been arranged in a special way, the combination of all these is called a Bāb.

THE HOLY QUR'ĀN

فَإِذَا قَرَأْتَ الْقُرْآنَ

فَأَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ٥

fa idhā qara'tal qur'āna fasta'idh billāhi minashshaiṭānirrajim

And when you recite the Qur'ān, seek refuge with Allāh
from Satan the rejected. (16:99)

RECITATION OF THE HOLY QUR'ĀN

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ
مِنْ ثَلَاثٍ -

*‘an ‘abdillāhibni ‘amr^{ra} ‘aninnabiyya^{sa} qāla lam yafqah man
qaral-qur’āna fi aqalla min thalāthin*

Ḥaḍrat ‘Abdullāh bin ‘Amr^{ra} relates that the Holy Prophet^{sa} said, "The one who recites the whole Holy Qur’ān in less than three days does not understand anything in the Holy Qur’ān."

(Tirmadhī abwābul qirā’)

CHAPTER 1

A L-FĀTĪḤAH (Revealed before Hijrah)

Place and Time of Revelation

As reported by many traditionists, the whole of this *Sūrah* was revealed at Mecca and from the very beginning formed part of the Muslim Prayer. The *Sūrah* has been referred to in the Qur'ānic verse, *We have indeed given thee the seven oft-repeated verses and the great Qur'ān* (15:88), which was admittedly revealed at Mecca. According to some reports, the *Sūrah* was also revealed a second time at Medīna. The time of its first revelation, however, may be placed very early in the Prophet's ministry.

Names of the Sūrah and Their Significance

The best-known title of this short *Sūrah*, i.e., *Fātiḥat al-Kitāb*. (Opening Chapter of the Book) is reported on the authority of several reliable traditionists (Tirmidhī and Muslim). The title was later abbreviated into *Sūrah Al-Fātiḥah* or simply *Al-Fātiḥah*. The *Sūrah* is known by quite a number of names, the following ten are more authentic, viz, *Al-Fātiḥah*, *Al-Ṣalāt*, *Al-Ḥamd*, *Umm al-Qur'ān*, *Al-Qur'ān Al-'Aẓīm*, *Al-Sab 'al-Mathānī*, *Umm al-Kitāb*, *Al-Shifā'*, *Al-Ruqyah* and *Al-Kanz*. These names throw a flood of light upon the extensive import of the *Sūrah*.

The name *Fātiḥat al-Kitāb* (Opening Chapter of the Book) signifies that the *Sūrah* having been placed in the beginning serves as a key to the whole subject-matter of the Qur'ān. *Al-Ṣalāt* (The Prayer) signifies that it forms a complete and perfect prayer and constitutes an integral part of the institutional Prayers of Islām. *Al-Ḥamd* (The Praise) signifies that the *Sūrah* brings to light the lofty purpose of man's creation and teaches that the relation of God to man is one of grace and mercy. *Umm Al-Qur'ān* (Mother of the Qur'ān) signifies that the *Sūrah* forms an epitome of the whole of the Qur'ān, containing in a nutshell all the knowledge that has a bearing on man's moral, and spiritual development. *Al-Qur'ān Al-'Aẓīm* (The Great Qur'ān) signifies that although the *Sūrah* is known as *Umm Al-Kitāb* and *Umm al-Qur'ān*, it nevertheless forms part of the Holy Book and is not separate from it, as mistakenly considered by some. *Al-Sab 'al-Mathānī* (The Oft-repeated Seven Verses) signifies that the seven short verses of the Chapter virtually fulfil all the spiritual needs of man. It also signifies that the Chapter must be repeated in every *Rak'at* of Prayer. *Umm al-Kitāb* (Mother of the Book) signifies that the prayer contained in the Chapter was the cause of the revelation of the Qur'ānic Dispensation, *Al-Shifā'* (The Cure) signifies that it provides remedy for all the legitimate doubts and misgivings of man. *Al-Ruqyah* (The Charm) signifies that it is not only a prayer to ward off disease but also provides protection against Satan and his followers,

and strengthens the heart of man against them. *Al-Kanz* (The Treasure) signifies that the *Sūrah* is an inexhaustible storehouse of knowledge.

Al-Fātiḥah Referred to in a Prophecy of the New Testament

The best-known name of the *Sūrah*, however, is *Al-Fātiḥah*. It is interesting to note that this very name occurs in a prophecy of the New Testament: "I saw another mighty angel come down from heaven ... and he had in his hand a little *book open* and he set his right foot upon the sea and his left foot on the earth" (Rev. 10: 1, 2). The Hebrew word for 'Open' is *Fatoah* which is the same as the Arabic word *Fātiḥah*. Again, "And when he (the angel) had cried, seven thunders uttered their voices" (Rev. 10:3, 4). "The seven thunders" represent the seven verses of this Chapter. Christian scholars say that the Prophecy refers to the second advent of Jesus Christ, and this has been established by actual facts. The Holy Founder of the Aḥmadiyya Movement, Ḥaḍrat Mirzā Ghulām Aḥmad in whose person the prophecy relating to the second advent of Jesus has been fulfilled, wrote commentaries on this Chapter and deduced arguments of the truth of his claim from its contents and always used it as a model prayer. He deduced from its seven short verses Divine realities and eternal verities, which were not known before. It was as if the Chapter had been a sealed book until its treasures were laid bare by Ḥaḍrat Aḥmad. Thus was fulfilled the prophecy contained in Rev 10:4. "And when the seven thunders had uttered their voices, I was about to write and I heard a voice from heaven saying unto me "Seal up those things which the seven thunders uttered and write them not:" The prophecy referred to the fact that *Fatoah* or *Al-Fātiḥah* would, for a time, remain a closed book, but that a time would come when treasures of spiritual knowledge contained in it would be laid bare. This was done by Ḥaḍrat Aḥmad.

Connection With the Rest of the Qur'ān

The *Sūrah* forms, as it were, an introduction to the Qur'ān. It is, in fact, the Qur'ān in miniature: Thus at the very beginning of his study, the reader becomes familiar in broad outline with the subjects he should expect to find in the Holy Book. The Holy Prophet is reported to have said that *Sūrah Al-Fātiḥah* is the most important Chapter of the Qur'ān. (Bukhārī)

Subject-Matter

The *Sūrah* contains the essence of the entire Qur'ānic teaching. It comprises, in outline, all the subjects dealt with at length in the body of the Qur'ān. It starts with a description of the fundamental attributes of God, which form the pivot round which all the other Divine attributes revolve, and the basis of the working of the universe and of the relation between God and man. The four principal Divine attributes, *Rabb* (Creator, Sustainer and Developer), *Raḥmān* (Gracious), *Raḥīm* (Merciful) and *Maliki Yaum al-Dīn* (Master of the Day of Judgment) signify that after having created man, God endowed him with the best natural capabilities and provided the means and material needed for his

physical, social, moral and spiritual development. Further, He made a provision that man's strivings and endeavors should be amply rewarded. The *Sūrah* goes on to say that man has been created for '*ʿIbādah*, i.e., the worship of God and the attainment of His nearness and that he constantly needs His help for the fulfillment of this supreme object. The mention of the four Divine attributes is followed by a comprehensive prayer in which all the urges of the human soul find full expression. The prayer teaches that man should always seek and invoke the assistance of God that He may provide him with the means required for success in this life and in the life to come. But as man is apt to derive strength and inspiration from the good example of those noble and great souls of the past, who achieved the object of their life, he is taught to pray that like them God should open up for him also avenues of unlimited moral and spiritual progress. Finally, the prayer contains a warning lest after having been led to the right path he should stray away from it, lose sight of his goal and become estranged from his Creator. He is taught to remain always on his guard and constantly to seek God's protection against any possible estrangement from Him. This is the subject, which is put in a nutshell in *Al-Fātiḥah* and this is the subject with which the Qur'ān deals fully and comprehensively, citing numerous examples for the guidance of the reader.

Believers are enjoined that before reading the Qur'ān they should solicit God's protection against Satan: *When thou recites the Qur'ān, seek refuge with Allāh from Satan, the rejected* (16:99). Now, refuge or protection implies; (1) that no evil should befall us; (2) that no good should escape us; and (3) that after we have attained goodness, we may not again relapse into evil. The prescribed words of the prayer are: "I seek refuge with Allāh from Satan, the rejected," which must precede every recitation of the Qur'ān.

A Chapter of the Qur'ān --- and there are 114 of them --- is called a *Sūrah*. This word, rendered into English as 'Chapter,' means, (1) rank and eminence; (2) a mark or sign; (3) an elevated and beautiful edifice; and (4) something full and complete ('Aqrab & Qurṭubī). The Chapters of the Qur'ān are called *Sūrahs* because (a) one is exalted in rank by reading them and attains to eminence through them; (b) they serve as marks for the beginning and the end of the different subjects dealt with in the Qur'ān; (c) they are each like a noble spiritual edifice and (d) each one of them contains a complete theme. The name *Sūrah* for such a division has been used in the Qur'ān itself (2:24 and 24:2). It has been used in the Ḥadīth also. Says the Holy Prophet: "Just now a *Sūrah* has been revealed to me and it runs as follows" (Muslim). From this it is clear that the name *Sūrah* for a division of the Qur'ān has been in use from the very beginning of Islām and is not a later innovation.

AL-FĀTIHAH

(Revealed before Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. All praise belongs to Allah, Lord of all the worlds,
3. The Gracious, the Merciful,
4. Master of the Day of Judgment.
5. Thee alone do we worship and Thee alone do we implore for help.
6. Guide us in the right path—
7. The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

(میں پڑھتا ہوں) ساقی نام اللہ کے (جو) رحمن (اللہ) رحیم ہے

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ

سب تعزیزیں الشکلیئے ہیں (جو) رب ہے تمام جہانوں کا رحمن ہے

الرَّحِيمُ ۝ مَلِكٌ يَوْمَ الدِّينِ ۝ إِيَّاكَ

رحیم ہے مالک ہے وقت جزا سزا کا تیری ہی

نَعْبُدُ ۝ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا

ہم عبادت کرتے ہیں اور تجھی سے ہم مدد چاہتے ہیں دکھا ہمیں

الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ

راستہ سیدھا راستہ ان لوگوں کا کہ

أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

انعام کیا تو نے جن پر نہ ان کا کہ غضب کیا گیا جن پر

وَالضَّالِّينَ ۝

اور نہ گمراہوں کا -

CHAPTER 2

AL-BAQARAH (*Revealed after Hijrah*)

Title, Date of Revelation and Context

This, the longest *Sūrah* of the Qur'ān, was revealed at Medīna in the first four years after the *Hijrah* and is known as Al-Baqarah. The name was used by the Holy Prophet himself. The *Sūrah* seems to have derived its title from vv. 68-72 where an important incident in the life of the Jewish nation is briefly mentioned. For a long time the Jews had lived in Egypt as serfs and slaves under the most cruel bondage of the Pharaohs who were cow-worshippers. as is generally the case with subject races, they had borrowed from, and slavishly imitated, many customs and habits of the Egyptians and consequently had come to possess a strong liking, bordering on adoration, of the cow. When Moses told them to sacrifice a particular cow which symbolized their object of worship, they made a great fuss about it. It is this incident to which vv. 68-72 refer. Besides, Al-Baqarah, the *Sūrah* possesses another name - *Al-Zahrā'*, and both this *Sūrah* and Āl 'Imrān are jointly known as *Al-Zahrwān* - The Two Bright Ones (Muslim). The Holy Prophet is reported to have said: 'Everything has its peak, and the peak of the Qur'ān is Al-Baqarah' (Tirmidhi). The *Sūrah* is placed next to Al-Fātiḥah because it embodies answers to all the important problems which at once confront the reader when he turns from Al-Fātiḥah to a study of the main book. Though generally connected with all the other *Sūrahs*, Al-Fātiḥah possesses a special relationship with Al-Baqarah which constitutes the fulfillment of the prayer, 'Guide us in the straight path... Thy displeasure.' Indeed Al-Baqarah with its discourses upon the Signs, the Book, the Wisdom and the Means of purification (2:130), constitutes an appropriate and comprehensive reply to that great prayer.

Subject-Matter

It is sometimes said that the Qur'ān starts with this *Sūrah* as its very opening verse, viz., "This is a perfect book; there is no doubt about it." shows; while Al-Fātiḥah being, as it were, the Qur'ān in miniature though forming its integral part, possesses an independent and peculiar position of its own (15:88). The subject matter of this long Chapter is epitomized in its 130th verse. This verse contains a prayer of the Patriarch Abraham in which he implores God to raise a Prophet among the Meccans who should (1) recite to them the Signs of God; (2) give the world a Scripture containing perfect laws of the *Shariyy'ah*; (3) explain the wisdom underlying them; and (4) should lay down principles and rules of conduct which should bring about complete spiritual transformation in their lives and should make them a great and powerful nation, fit to lead the whole world. The four great objects for which Abraham prayed have been dealt with in this Chapter in the same order in which he

prayed for them. The "Signs" are discussed in the first 68 verses, the "Book" and "Wisdom" in vv. 169-243 and lastly "the Means of national progress in vv. 244-287. "The recital of the Signs" refers to the arguments about the truth of the Holy Prophet; "the teaching of the Book and Wisdom" to the laws of the *Shariyy'ah* laid down in the *Sūrah* and the wisdom or philosophy which underlines them, and last of all in elucidation of the subject of the spiritual changes spoken of in Abraham's prayer it refers to the principles that lead to national awakening.

The *Sūrah* has 40 sections and 287 verses. It opens with a statement of three fundamental beliefs - belief in God, Revelation and Life after death and two practical ordinances about Prayer and *Zakāt*, the rest being an extension and explanation of these principles and ordinances. In response to the prayer for guidance, the Qur'ān claims to present a perfect code of laws which comprises all the truths that were found in earlier revealed Scriptures, with much more that they did not contain, and claims also to guide man to the highest pinnacle of spiritual glory. The second section decries and deprecates mere verbal profession of faith which has no deep roots in the heart. The third section, however, lays down standards and criteria by which the truth of the Qur'ān can be tested and verified. And for this purpose it draws pointed attention to the process of evolution working in the physical universe. This process is to be seen in the spiritual realm also. Then mention is made of the first link in this spiritual chain - of Adam, the first man, to whom God revealed His Will. In the 4th section we are told that objections are being raised against the Holy Prophet. But these objections cannot detract from his truth even as they could not detract from Adam's truth. The next twelve sections - 5th to 16th - dispose of the objections, *viz.*, where was the necessity of a new revelation when God has already revealed Himself to Adam? It is stated that in harmony with progressive evolution in the spiritual system, God has been sending down His revelation in every age, every succeeding revelation being an improvement upon the preceding one. Moses was the Founder of a new *Shariyy'ah*. He was followed by a galaxy of Divine Messengers who were opposed and persecuted by the Israelites. Persistent defiance of Divine commandments on the part of the Israelites and their inquiries made them lose their title to Divine grace. Hence Prophethood, in accordance with biblical prophecies, was transferred to the House of Ishmael and the Holy Prophet was raised in the barren and arid Valley of Mecca with the most perfect and complete Law. This filled the Israelites with rage though they had no right to fret and fume at their being deprived of Prophethood. They opposed the Holy Prophet and spared no pains to bring him to naught. But opposition to Divine purpose has never succeeded.

The next two sections dispense with the objections of the Israelites as to why the Holy Prophet has given up the *Qiblah* of all the former Prophets in favor of the *Ka'bah*. They are told that in the first place facing a certain direction in Prayers or fixing a particular place as the *Qiblah* cannot be an object to be sought after, it only serves to bring about and maintain unity among a people. Secondly, in the prayers which Abraham had offered for the sons of Ishmael, it was prophesied that Mecca would one day become a place of pilgrimage for them and *Ka'bah* their *Qiblah*. In the

19th section it is mentioned that the Holy Prophet will meet strong opposition from disbelievers in the discharge of his onerous mission, and this opposition will continue till the Fall of Mecca. The 20th section draws attention to the supreme truth that all that is stated above is not an idle guess or conjecture; the very creation of the heavens and the earth, the alteration of day and night and other natural phenomena bear incontrovertible testimony to its truth inasmuch as, on the one hand, the law of nature points to the existence of a spiritual law and to a process of progressive evolution in it and, on the other hand, the whole universe seems to be working in support of the Holy Prophet. With the 21st section begins a description of the ordinances of the *Shariyy'ah* and the wisdom underlying them; and first of all directions have been laid down for using lawful (*Ḥalāl*) and wholesome (*Ṭayyib*) food, because human actions are governed by man's mental condition and his mental condition is strongly influenced by the food he eats. In the 23rd section substance of Islāmic teaching is given which consists of belief in God, Life after death, revealed Scriptures and Divine Messengers. Doing good to others, worship and contributions to national funds are also mentioned as constituents of righteous conduct. To these, observance of patience under trials and fulfillment of solemn promises are added. Maintenance of justice, legitimate help of relatives and observance of social laws, of which the law of inheritance occupies a most important place, are also regarded as important. In the next section stress is laid on devotional exercises which purpose is fulfilled by the Islāmic Fast. Sections 24th and 25th deal with rites and laws pertaining to Pilgrimage which plays a very important role in bringing about national unity and solidarity among Muslims. In section 26th light is shed on the philosophy of ordinances of *Shariyy'ah* which should be shown due regard because outward acts have a very potent effect on inward purity. Then it is stated that the laws of *Shariyy'ah* are disregarded because men generally do not like to spend their time and money in the cause of God and they adduce lame excuses to shirk their duty in this respect. In fact, no progress is possible without sacrifice and believers are exhorted to spend their hard-earned wealth in the way of Allāh so that full religious freedom may be established. In section 27th we are told that when religious freedom is interfered with, fighting becomes obligatory and sacrifice of life and money necessary. Then it is stated that, in order to while away their time and to seek mental relief, people indulge in drinking, and in order to collect money to meet the expenses of war, they have recourse to gambling. Islām condemns these evil practices. Next, we are told that war leaves behind many orphans who should be properly looked after, and in this connection Muslims are enjoined not to contract marriage with idolatrous women because it is calculated to disturb the harmony of their domestic life. In sections 28th, 29th, 30th, and 31st, we are told not to have sexual intercourse with women in their monthly courses which is a sort of temporary separation. These instructions are followed by laws that govern divorce which is more or less a permanent separation and then by laws that concern suckling and also treatment of widows. Sections 32nd and 33rd deal with principles that have a special bearing on national wakening and by observing which alone a people can make real progress, and Muslims are told that a people who seek to occupy an honored place among the powerful nations must be prepared to face death to promote the cause of truth and righteousness. In section 34th it is mentioned that man's stay on earth is but

temporary and he should spare no effort to establish real connection with the Creator, and this is only possible by deep meditation on Divine attributes. Then in *Āyat al-Kursī* which the Holy Prophet has termed as one of the best and most exalted Qur'ānic verses a brief but very comprehensive mention is made of God's attributes and it is said that no compulsion is needed to exhort a person to establish his connection with the Possessor of such noble and sublime attributes. Then in 35th section it is stated that whereas moral righteousness takes place in an individual directly through God's own grace, moral transformation comes about among nations through the instrumentality of Divine Messengers, and hints that both these kind of reformation are decreed to take place four times among the progeny of Abraham. Next it is said that both collective effort and national cooperation are essential for moral transformation to take place on national scale; the results in this respect of the concerted and collective efforts and mutual cooperation of true believers are far in excess of their sacrifices. Then all transactions based on interest are strictly forbidden and the giving and taking of interest has been denounced as tantamount to waging war against God and His Prophet because transactions based on interest are against the spirit of mutual help and cooperation and of doing good to fellow beings. Muslims are further told that they should entertain no apprehension that no progress is possible without interest. God has decreed that eventually destruction will overtake nations which give or take interest. Next, it is stated that one way of rendering mutual help and cooperation is to advance money on loan but all transactions dealing with lending and borrowing money should be properly written down. The *Sūrah* ends on the beautiful note that whereas the above-mentioned directions are necessary for bringing about moral transformation among a people, the best, the safest and the surest means to raise their moral standard and to effect real and true righteousness and purity of character among them is that they should have firm faith in the Word of God, constantly keep in view, reflect and meditate upon His attributes and should seek Divine help by prayer sincerely offered to him.

This is, in brief, a summary of the subject-matter of this longest of the Qur'ānic *Sūrahs* and the moral is forcefully brought home directly to the disbelievers in general and to the people of the Book in particular that in the Holy Prophet is fulfilled the prayer of the Patriarch Abraham and thus if the Holy Prophet is rejected, Abraham will have to be regarded as a liar and an impostor and consequently the whole Mosaic Dispensation and Christianity also will be dubbed as tissues of lies and falsehoods. Indirectly, the truth of the Message of Islām has been made clear for the whole world to accept because the creation of man possesses a great and sublime object and that object can only be fulfilled by believing in the Message embodied in the Qur'ān which alone now contains the right *Shariyy'ah* and sheds light on the wisdom and philosophy of its ordinances and by believing in and acting upon which alone can purity of the heart and Divine Realization be attained.

AL-BAQARAH

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. Alif Lām Mīm *.
3. This is a perfect Book; there is no doubt in it; *it* is a guidance for the righteous,
4. Who believe in the unseen and ob-serve Prayer, and spend out of what We have provided for them;
5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.
6. It is they who follow the guidance of their Lord and it is they who shall prosper.

* I am Allah, the All-Knowing.

سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(میں پڑھتا ہوں) ساتھ ساتھ کہ (وہ) رحمن (اور) رحیم ہے

الْقَدْ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ وَهُدًى

لِلْمُتَّقِينَ [۱] الَّذِيْنَ يُؤْمِنُوْنَ

بِآيَاتِ رَبِّهِمْ شَتَّىٰ لِمَنِ يُؤْمِنُ

بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا

رَزَقْنَاهُمْ يُنْفِقُونَ [۲] وَالَّذِيْنَ يُؤْمِنُونَ

بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ،

وَبِالْآخِرَةِ هُمْ يُؤْمِنُونَ [۳] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۴] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۵] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۶] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۷] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۸] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۹] أُولَٰئِكَ عَلَىٰ

اَلْأُخْرَةِ بِرٍ ۖ يَتَّبِعُونَ رِجَالَهُمْ

وَبِالْأُخْرَةِ هُمْ يُؤْمِنُونَ [۱۰] أُولَٰئِكَ عَلَىٰ

7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

R. 2.

9. And of the people there are some who say, 'We believe in Allah and the Last Day,' while they are not believers at all.

10. They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive *it* not.

11. In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment because they lied.

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

13. Beware! it is surely they who create disorder, but they do not perceive *it*.

14. And when it is said to them, 'Believe as *other* people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

ہدٰی عن ربہم واولئک ہم المفلحون ﴿۱﴾ الذین
کفروا سوا علیہم اندازتہم اقمہم ذہم لا
پایت پر ایجنہ کی اور یہ لوگ ہی کامیاب ہونے والے ہیں یقیناً جن لوگوں نے

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا ۚ اَخْتِئِرُوا لِلّٰهِ عَلٰی قُلُوْبِهِمْ وَاَعْلٰی سَمْعِهِمْ وَاَعْلٰی بَصَرِهِمْ مَّا مَلَکَتْ اَیْمَانُکُمْ ۚ فَاُولٰٓئِکَ لَیْسَ لَهُمْ جُنَاحٌ عَلٰی شَیْءٍ مِّمَّا فَعَلُوْا ۚ فَاَمَّا الَّذِیْنَ اٰمَنُوا ثُمَّ کَفَرُوْا فَاُولٰٓئِکَ لَیْسَ لَهُمْ جُنَاحٌ عَلٰی مَا فَعَلُوْا ۚ فَاَمَّا الَّذِیْنَ کَفَرُوْا فَاُولٰٓئِکَ لَیْسَ لَهُمْ جُنَاحٌ عَلٰی مَا فَعَلُوْا ۚ فَاَمَّا الَّذِیْنَ اٰمَنُوا ثُمَّ کَفَرُوْا فَاُولٰٓئِکَ لَیْسَ لَهُمْ جُنَاحٌ عَلٰی مَا فَعَلُوْا ۚ

ابْصِرْ هُمْ غَشَاةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ وَمِنَ النَّاسِ
مَنْ يَقُولُ آمَنَّا بِاللّٰهِ وَيَا أَيُّهَا الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ ﴿١١﴾

ایسے ہیں جو کہتے ہیں کہ ایمان لانے ہم اللہ پر اور آخری دن پر حالانکہ نہیں ہیں وہ ہرگز مومن

يُخَذُّونَ اللَّهَ الَّذِينَ آمَنُوا وَمَا يَخَذُّونَ إِلَّا أَنْفُسَهُمْ

اور میں عسکر کرتے

دل میں ان کے

یہ بڑھاپا دیا کو ارشاد

وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ

مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥٨﴾ كَذِبُونَ ۝۝۱۵۹

بیماری میں اور ان کے لیے عذاب ہے دردناک سبب ان کے کہ جھوٹ بولتے اور

اِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْاَرْضِ قَالُوا اِنَّمَا نَحْنُ مُصْلِحُونَ

مُضِلِّحُونَ ﴿١٢﴾ لَا تَهْمُ لَهُمُ الْمَقَسِدُونَ وَالْكَافِرُ

مصلح کرنے والے ہیں اگاہ ہو جاؤ یقیناً یہ ہی مفسد ہیں لیکن نہیں

يَسْعُرُونَ وَإِذَا قِيلَ لَهُمُ امْكُثُوا كَمَا النَّاسُ

مخسوس کرتے۔ اور جب کہا جاتا ہے ان کو کہ ایمان لاؤ جیسا کہ ایمان لانے لوگ (تو) قالوا نؤمن کما آمن السفہاء الا نھم ھم

ہی، آگاہ ہو جاؤ، کیا تم ایمان لادیں جیسا کہ ایمان لائے ہیں بے وقوف

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

16. Allah will punish their mockery and will let them continue in their transgression, wandering blindly.

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allah took away their light and left them in thick darkness; they see not.

19. *They are deaf, dumb and blind; so they will not return.*

20. Or it is like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunder-claps for fear of death, and Allah encompasses the disbelievers.

السُّفَهَاءَ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذْ اتَّخَذُوا

لے دتوت ہیں لیکن نہیں جانتے اور جب یہ ملتے ہیں ان لوگوں کو جو

أَمْنُوا فَاَتَّخَذُوا أَمْثَلًا وَادَّخَلُوا إِلَى شَيْطَانِيهِمْ ۖ قَالُوا إِنَّا

ایمان لانے لگے ہیں ایمان لانے ہم اور جب ایسے جوتے ہیں اپنے شیطانوں کی طرف کہتے ہیں ہم

مَعَكُمْ إِنَّمَا أَنْعَمُوا عَلَيْكُمْ وَعَدُوكُمْ دُونَ ذَلِكَ يَسْتَهْزِئُ بِهِمْ

تمہاری مدد میں سامنے اس کے نہیں کرتے دہی والے ہیں اللہ ہنسی کی سزا دے گا انہیں

وَيَمَسُّهُمْ فِي يَوْمٍ فَتَنَّاكَ يَهْمُكَ يَغْمَهُمُ ﴿١٤﴾ وَلِئِكَ الَّذِينَ

اور مدت دیکھنا ان کو اپنی سرکشی میں بھٹک رہے ہیں یہ لوگ وہ ہیں جنہوں نے

اشْتَرَوْا الضَّلَالَةَ بِالْهُدَىٰ ۖ فَمَا رَبَحَتِ ثَنَاءُ رَتَهُمْ وَ

خریدی گمراہی بدلے ہدایت کے پس نہ نفع دیا تجارت نے ان کی اور

مَا كَانُوا مُهْتَدِينَ ﴿١٥﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ

نہ ہونے وہ ہدایت پانے والے حالات ان کی مانند حالت اس شخص کی ہے جس نے جلائی

نَارًا ۖ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ

آگ ، پھر شیب روشنی کی اس آگ نے اپنے جو اور دکھانے کے لیے آگ اللہ نور ان کا اور

تَرَكَهُمْ فِي ظُلُمٍ لَا يَبْصُرُونَ ﴿١٦﴾ صُمُّكُمْ بَعْضُهُمْ

چھوڑ دیا ان کو اندھروں میں کہ نہیں دیکھتے وہ ہر سہی گوئی ہیں اندھے ہیں پس وہ

لَا يَرْجِعُونَ ﴿١٧﴾ وَكَصَبَ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ

نہیں رجوع کرتے یا مانند بارش کی بادل سے کراہی ہیں اندھیرے ہیں

وَرَعْدٌ يَّرْجُونَ ۖ يَجْعَلُونَ أَصْنَائَهُمْ فِي أَذْنَانِهِمْ ۖ

دھمکے اور بجک ہے ڈالتے ہیں انجیل اپنی کانوں میں اپنے

الصَّوَاعِقُ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٨﴾

بیکوں کے سبب ڈرتے موت کے اور اللہ گھیرنے والا ہے کافروں کو

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ

قریب ہے چمک کراچمک لے ان کی جب کبھی روشنی ہوتی ہے ان کے لیے

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allah willed, He could take away their hearing and their sight; surely, Allah has the power to do all that He wills.

R. 3.

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and thereby brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know.

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful.

25. But if you do *it* not – and never shall you do *it* – then guard against the Fire, whose fuel is men and stones, *which* is prepared for the disbelievers.

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams.

مَسْنُوْنَ فِيْهِ، وَلَا ذَا آظْلَمَ عَلَيْهِمْ قَامُوا، وَلَوْ شَاءَ اللَّهُ
پہلے ہوتے ہیں اس میں اور جب اندھرا کرتی ہے ان پر غمرا جاتے ہیں اور اگر چاہے اللہ
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
تو لے جاوے کان ان کے اور آنکھیں ان کی یقیناً اللہ پر بات پر قدرت
قَدِيرٌ يُّرِيْهِمَ آيَاتِهَا الثَّامِسُ اعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ
رکھنے والا ہے۔ اے لوگو عبادت کرو رب اپنے کی وہی نے پیدا کیا تم کو
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ [۱۱] الَّذِي جَعَلَ لَكُمْ
اور انہیں جو پہلے تم سے ہو کر متقی ہو وہ جس نے بنایا تمہارے لیے
الْأَرْضَ فَرَشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
زمین کو بچھونا اور آسمان کو چھت اور آبار بادل سے پانی
فَاخْرَجَ مِنْهَا النَّسْرَاتِ رِزْقًا لَّكُمْ، فَلَا تَجْعَلُوا لِلَّهِ
پھر نکالے اس کے ذریعہ پھلوں سے رزق تمہارے لیے، پس نہ بناؤ اللہ کے
أَنْدَادًا أَأَنْتُمْ تَعْلَمُونَ [۱۲] وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا
شریک اور تم جانتے ہو اور اگر ہو تم کسی شک میں متقی اے
نَزَّلْنَاهُ عَلَى عَبْدٍ فَأَنْتُمْ بِسُورَةِ مِّنْ مِّثْلِهِ مَرَدُّ عُوا
جو آمارا ہم نے بندہ پر اپنے کو لاؤ کوئی سورۃ مانند اس کی اور بلاؤ
شَهَادَةً لَّكُمْ مِّنْ دُونِ اللَّهِ إِنَّ كُنْتُمْ ضَالِّينَ فَنِفَرَانِ
مہودوں کو اپنے سوائے اللہ کے اگر ہو تم بچتے پھراؤ
لَمْ تَفْعَلُوا وَلَكِنْ تَفْعَلُوا فَاتَّقُوا اللَّهَ الَّذِي تَخَوُّوْنَ وَتَقُوْهُ هَا
نہ کیا تم نے (ایسا) اور اگر نہیں کوئے تم کو (ایسا) تو ڈرو اس لگ سے ایندھن جس کا
النَّارُ وَالْجِبَارُ رَاۤءَهُ اَعْمَدُ ثَلَاثٌ لِلْكَافِرِيْنَ [۱۳] وَبَشِّرِ
آدمی اور پیغمبریں تیار کی گئی ہے کافروں کے لیے اور بشارت دے
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ اِنَّ لَهُمْ جَنَّتٍ تَجْرِي
ان کو لوں کو جو ایمان لائے اور کیں انہوں نے نیکیاں کہ ان کے لیے باغات ہیں بہتی

Whenever they are given a portion of fruit therefrom, they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

27. Allah disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allah mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

28. Who break the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers.

29. How can you disbelieve in Allah? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

مِنْ تَحْتِهَا لَا تَهْمُ كُلُّمَا رَزَقُوا مِنْهَا مِنْ قَمَرَةٍ

نیچے جن کے نہیں جب کبھی دیئے جاویں گے ان (باقات) سے کوئی بھل نظر

رَزَقًا، قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَمْثُلُ بِهِ

رزق کے کہیں گے یہ وہ ہے جو دیا گیا ہے (جی) اور ان کو دیا جاوے گا

مِثْلًا بِهَا، وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا

وہ (رزق) مٹا جاتا، اور ان کے لیے ان ہیں پوئیاں ہیں پاکیزہ اور وہ ان میں

خِلَدٌ وَإِنَّ لِلَّهِ لَا يَسْتَكْبِرُ أَنْ يَصْرِفَ مِثْلًا مَّا

وہ بڑھنے والے ہیں۔ یقیناً اللہ نہیں رُکنا کہ بیان کرے مثال کوئی سی

يَعُوْصُهُ فَمَا فَوَّقَهَا، فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُون

پہنچ کر رہا، پھر اس کی جو زندہ ہواں سے پس جو لوگ ایمان لائے تو جانتے ہیں

أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُوا

کہ وہ حق ہے ان کے رب کی طرف سے، اور جو لوگ کافر ہوئے تو کہتے ہیں

مَا آدَاءَ اللَّهُ بِهَذَا مِثْلًا مِثْلُ بِهِ كَثِيرٌ وَأَبْهَمُوا

کیا ارادہ کیا اللہ نے اس کے ساتھ بطور مثال کے گواہ کرتا ہے ساتھ کے بتوں کو اور ہدایت دیتا ہے

بِهِ كَثِيرٌ أَوْ مَا يُضِلُّ بِهِ آيَاتِ الْفَاسِقِينَ الَّذِينَ

ساتھ کے بتوں کو اور نہیں گواہ کرتا ساتھ اس کے مگر فاسقوں کو وہ جو کہ

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ

توڑتے ہیں عہد اللہ کے بعد اس کے پختہ کرنے کے اور کاٹتے ہیں اس

مَا آمَرَ اللَّهُ بِهِ أَنْ يُوْصَلَ وَيُفْسِدُوا فِي الْأَرْضِ

(تعلق) کو حکم کی طرف سے جسے مستحق کہ وہ جوڑا جاوے اور فساد کرتے ہیں زمین میں

أُولَئِكَ هُمُ الْخَاسِرُونَ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ

یہ لوگ ہی نقصان اٹھانے والے ہیں۔ کس طرح انکار کرتے ہو تم اللہ کا حال کا تھے تم

أَمْوَئًا قَاتِلًا كُفْرًا، ثُمَّ يَمْيِسُكُمْ ثُمَّ يُخَبِّسُكُمْ ثُمَّ إِلَيْهِ

یہ جان پھر اس نے زندہ کیا تم کو پھر موت دے گا تم کو پھر زندہ کرے گا تم پھر طرف الکل

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

R. 4.

31. And when thy Lord said to the angels: 'I am about to place a vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

32. And He taught Adam all the names, then He put *the objects* of these *names* before the angels and said: 'Tell Me the names of these, if you are right.'

33. They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

34. He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

تَرْجِعُونَ ﴿٣٠﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمَا فِي السَّمَاءِ ثُمَّ رَاجَعَ إِلَى السَّمَاءِ فَتَمَّتْ سَبْعُ سَمَوَاتٍ
ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ
الْعَلِيمُ ﴿٣١﴾ وَنَقَّصُوكَ لَكَ، قَالَ إِبْرَاهِيمُ مَا أَتَعْلَمُونَ ﴿٣٢﴾
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٣﴾
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا بِأَشْيَاءِكَ إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ
الْعَلِيمُ الْحَكِيمُ ﴿٣٤﴾ يَا أَدَمُ أَنْبِئْهُمْ بِأَسْمَاءِ هَٰؤُلَاءِ
فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي
أَعْلَمُ الْغَيْبِ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
وَمَا تُخْفُونَ

35. And remember the time when We said to the angels: 'Submit to Adam,' and they all submitted. But Iblis did not. He refused and was too proud; and he was of the disbelievers.

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

37. But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

38. Then Adam learnt from his Lord certain words of prayer. So He turned towards him with mercy. Surely, He is Oft-Returning with compassion, and is Merciful.

39. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve.'

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا

اور تو ہو تم : تمھانے اور جب کہا تم نے خشتوں کو سجدہ کرو

لَا دَفَّسَجْدُوا إِلَّا إِلَّا إِلَٰهَ إِلَٰهٍ سُبْحَانَ الَّذِي وَاسْتَكْبَرُوا كَانُوا

آدم کو میں سجدہ کیا انہوں نے سوائے انہوں کے اس نے انکار کیا اور تمہیں اور ہو گیا

مِنَ الْكَافِرِينَ ﴿٣٦﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ

کا فرد میں سے اور کہا تم نے اے آدم تو اور بیوی تیری

الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا

اس باغ میں اور کھاؤ دونوں اکن میں سے بازغت جہاں چاہو تم اور قریب جانا

هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٧﴾ قَالَ لَهُمَا

اس درخت کے درجہ ہواؤ کے ظالموں سے پھر پھیلایا ان کو

الشَّيْطَانُ عَنْهَا قَاتِلْ جَهَنَّمَ وَمَا كَانَ فِيهِمْ وَقُلْنَا

شیطان نے اس سے پھر نکالا ان کو اس سے کہ حق وہ جس میں اور کہا تمہیں

أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ

اترو بعض تمہارا بعض کے لیے دشمن ہے اور تمہارے لیے زمینیں نظر آ

وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٨﴾ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ

اور تادمہ تھا ہے ایک مدت تک پھر کیجیے آدم نے رب اپنے سے پند کلمات پھر فضل کے ساتھ

عَلَيْهِمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٩﴾ قُلْنَا اهْبِطُوا

تمہیں ہوا وہ اکن پر یقیناً وہ ہی فضل کیساتھ تمہیں ہر روز بکارت رحمت والہ ہے کہا تم نے اترو

مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ

اس سے سب کے سب پھر اگر آئے تمہارے پاس میں ہر طرف سے کوئی ہدایت سو جنہوں نے پیروی

هَذَا يَفْلَاحْ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٠﴾ وَالَّذِينَ

میری ہدایت کی تو نہیں خوف ان پر وہ غمگین ہوں گے اور جن کو انہوں نے

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ

کفر کیا اور جھٹلایا ہماری آیتوں کو یہ لوگ آگ والے ہیں وہ

R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

43. And confound not truth with falsehood nor hide the truth, knowingly.

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

47. Who know for certain that they will meet their Lord, and that to Him will they return.

فِيهَا خَلِيدٌ وَنُوحٌ وَإِسْرَءِيلُ إِذْ كُورُوا نَعْمَتِي

وَالَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بَعْدِ كُمْ

وَلَا يَأْتِي قَاذِبُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

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وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

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وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

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وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

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وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

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وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ وَلَا يَأْتِي قَاثِقُهُمْ

CHAPTER 3

ĀL ‘IMRĀN (Revealed after Hijrah)

Connection with the Preceding Sūrah

There exists such a deep and far-reaching connection between this *Sūrah* and the preceding one, Al-Baqarah, that the two are called Al-Zahrāwān (The Two Bright Ones). whereas Al-Baqarah deals with the wrong beliefs and evil practices of the Jews with whom began the Mosaic Dispensation, the present *Sūrah* deals mainly with the wrong doctrines and dogmas of Christianity which subject constitutes its culmination. The *Sūrah* is named Āl ‘Imrān (The Family of ‘Imrān). ‘Imrān or ‘Amrān was the father of Moses and Aaron, the progenitors of the family from which sprang Mary, the mother of Jesus, brief account of whose life and mission is given in this *Sūrah*. Being closely connected with Al-Baqarah, the *Sūrah* may be safely supposed to have been revealed immediately after it. A detailed mention of the Battle of Uhud places its revelation in the third year of the Hijrah.

Āl ‘Imrān has a two fold connection with Al-Baqarah. First there subsists a strong and deep link between the subject-matter of the whole of this *Sūrah* and that of the whole of *Sūrah* Al-Baqarah, and another link equally strong between the concluding portion of Al-Baqarah and the opening verses of this *Sūrah*. In fact, the order in the Qur’ān is of two kinds. Either, the topic with which one Chapter is concluded is continued in the following Chapter, or the whole of the subject-matter of the preceding Chapter is referred to in the next. This twofold connection also exists between Al-Baqarah and Āl ‘Imrān. The connection of the whole subject-matter of Āl ‘Imrān with that of Al-Baqarah mainly consists in a description of the causes that led to the transfer of Prophethood from the Mosaic to Islāmic Dispensation. This was the main theme of Al-Baqarah, and in explanation of it the degenerate condition of the Jews was dealt with at some length in that *Sūrah*. But in Al-Baqarah very little light was shed on Christianity, in which culminated the Mosaic Dispensation. This mission could have given rise to the seemingly legitimate doubt that through Judaism which constituted the beginning of the Mosaic Dispensation had become corrupt, its culmination, the Christian Faith, was still pure; and hence, apparently there was no necessity of introducing and establishing a new religion - Islām. To remove this doubt, the hollowness of the Christian dogmas has been exposed in the present *Sūrah*.

Title

The *Sūrah* is known by several names in the Ḥadith, i.e., Al-Zahrā (The Bright One), Al-Amān (The peace), Al-Kanz (The treasure), Al-Mu‘īnah (The Helper), Al-Mujādalah (The Pleading), Al-Istighfār (The Seeking of Forgiveness) and Al-Ṭayyibah (The Pure).

As the falsity of Christian doctrines is sought to be established in this Chapter it rightly opens with the hint that as Christianity had become corrupt and degenerate, it could not prove a bar to the introduction of a new and better Dispensation. On the contrary, Christianity itself constituted a strong testimony to the need for the introduction of a new Law. Consequently, the Divine attributes - the Living, the Self-Subsisting and All-Sustaining have been placed in the very beginning of this *Sūrah* to repudiate the Christian basic doctrines. The other connection between the two *Sūrah*, viz., that of the concluding portion of Al-Baqarah with the opening words of this *Sūrah* is apparent from the fact that Al-Baqarah had concluded with a prayer from national regeneration and reformation of Muslims and the triumph of Islām over its enemies, and the Divine attributes - the Living, the Self-Subsisting and All-Sustaining have been placed in the beginning of the present *Sūrah* to assure Muslims that God will certainly come to their aid because He being the Living, the Self-Subsisting and All-Sustaining, His power knows no weakening or diminution.

Subject-Matter

The *Sūrah*, like the preceding one, opens with the abbreviated latter, Alif Lām Mīm, (I am Allāh, the All-Knowing), which are intended to draw attention to the Divine attributes of knowledge; and, mention of the attributes, the Living, the Self-Subsisting and All-Sustaining is meant to point out that in this *Sūrah* the Divine attribute of knowledge has been substantiated by God's attributes, the Living, the Self-Subsisting and All-Sustaining, i.e., the fact that God is Living, Self-Subsisting and All-Sustaining constitutes proof of His being All-Knowing, because death and decay are the result of lack of knowledge. The *Sūrah* proceeds to say that, as Jews and Christians have strayed away from the right path, Divine punishment will overtake them, and their being the followers of Torah and the Gospels will not save them from God's punishment, because these Books have been abrogated and, therefore, are unable to satisfy human needs and requirements. After this it tells Muslims to banish all doubt or misgiving from their minds that, in view of the numerical superiority of Jews and Christians and the preponderance of the material means at their disposal, they would not prevail against the latter, because God has already granted them predominance over their more powerful enemies, the Quraish and other infidel tribes of Arabia. The same Phenomenon will be replaced now. Moreover, national victories do not result solely from the preponderance of material means but primarily and very largely from the superiority of national morals. And final victory will come to Muslims because, though they lack material means, they are in possession of ample moral and spiritual means and because also they follow a true religion.

Next, the *Sūrah* proceeds to disabuse the minds of the enemies of Islām of the fondly-held illusion that their national usage and customs are superior to those of Muslims. Further, they are told that by holding wrong beliefs and restoring to evil practices they appear to ignore the law of cause and effect which cannot be flouted with impunity. The *Sūrah* then develops the subject that the path to progress and prosperity for Muslims does not lie in imitating other peoples' ways and manners but

in strictly following Islām and the Holy Prophet. After this a clear and detailed exposition of the real subject is taken in hand with a brief reference to the beginnings of Christianity, refutation of which is one of its main themes. Then attention of the People of the Book is drawn to the fact that when Muslims also believe in the truth of the Divine origin and source of their Faith, why should they fritter away their energies and resources in fighting with them; instead both should combine to preach to infidels the doctrine of the Oneness of God, on which they agree, and should keep within proper bounds their respective doctrinal differences. The Christians, then, are particularly warned that they cannot hope to continue to be the "Chosen Ones" of God and retain His grace and love if they refuse to accept the new Faith; they are asked how, after having already subscribed to the doctrine that Truth has always been revealed by God from time to time, can they with justification defy this principle? It is further stated that matters regarding which the People of the Book dispute and quarrel with Muslims are not of much weight, because originally some of them were regarded as permissible by their own forefathers. The subject is further developed that Muslims and Jews have a meeting-point in Abraham, and since it was Abraham who laid the foundations of the *Ka'bah*, why should the Israelites quarrel with Muslims on the basis of fancied and insubstantial differences? Then a note of warning is sounded to Muslims that the People of the Book have gone so far in opposition to them that, if the latter had their way, they would certainly lead them astray. But Muslims will not go astray because they are the recipients of God's favor. They will meet strong opposition and persecution from them which they should endure with steadfastness and should try to strengthen their connection with God and establish their mutual relations on a firmer basis because they will soon need to develop a united front when confronted with a severe attack from Christians. Before that time comes they should add to their numbers by conveying the message of Islām to as many people as they possibly can. They are further warned against harboring the delusion that, in the event of their fight with Christians, the Jews would help them. On the contrary, the latter would spare no pains to harass and oppress them. In spite of this warning against the Jews the *Sūrah* does not fail to recognize the good wherever it is found and says that all the People of the Book are not bad. There are also good people among them, but only those, who entertain bad designs against Islām, will come to grief. It is these with whom the Muslims should eschew all friendly contact to avoid being influenced by the latter's undesirable morals.

Then a brief reference is made to the Battle of Badr. The muslims are told that just as in extremely adverse circumstances God protected and helped them against very heavy odds in that encounter and vouchsafed to them a clear victory over the idolaters of Mecca, the same will happen with regard to the People of the Book; God's mercy and grace will accompany them in opposition to the latter. The People of the Book depend for their power and material might on transactions based on interest. But the taking and giving of interest runs counter to the good morals. By taking interest they oppose God's servants and by subscribing to the doctrine of Atonement and the dogma of the non-acceptance of repentance they declare God to be cruel like themselves. The believers are further enjoined to do their duty, make suitable

sacrifices and employ properly the material means at their disposal, leaving the rest to God for the success of their life's mission. The *Sūrah* then enunciates a very sound principle, viz., that the Holy Prophet is but a Divine Messenger; if he should die or be killed in a battle (though in conformity with Divine promise this would never happen), Muslims should not lose heart and should entertain no doubt about the truth of Islām because Islām relies for its success and prosperity on no individual however exalted. Another rule of conduct to be observed in time of war is that the leaders of Muslims should behave with greater leniency than in ordinary times towards other Muslims and should have proper regard for their susceptibilities, so that the enemy may not get an opportunity to create discord and dissension among them. It is further enjoined that at such time all matters should be decided after mutual consultation. Then, Muslims are reminded of the great Good God has done to them in that He has raised for them a great Messenger. They should follow him and eschew the path of the disturbers of peace. The *Sūrah* lays down the principle, viz., that those, who die while fighting for the cause of Truth, are entitled to special respect. By their death they receive eternal life and inspire their community, as it were, with a new life. Again reference is made to the People of the Book saying that morally they have become so depraved that, while, on the one hand, they claim to be God's "Own Chosen People", on the other, they are commanded to give their allegiance only to that Messenger who should demand the greatest sacrifice of them. The *Sūrah* says that such Messengers did appear among them, but they refused to accept them. Next, the theme of sacrifices is developed and believers are told that it would be foolish on their part to be afraid of making sacrifices for national cause. They are then warned that their faith will be put to a severe test. They should not think that they will achieve success without passing through fire and blood. In next few verses some special qualities and characteristics of true believers are mentioned and they are taught certain prayers which are essential for national progress and prosperity. The *Sūrah* concludes with rules of conduct by observing which Muslims can achieve success and predominance in this life and pleasure of God in the next.

AL-'IMRĀN

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. Alif Lām Mīm*.
3. Allah is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.
4. He has sent down to thee the Book containing the truth *and* fulfilling that which precedes it; and He sent down the Torah and the Gospel before *this*, as a guidance to the people; and He has sent down the Discrimination.
5. Surely, those who deny the Signs of Allah shall have a severe punishment. And Allah is Mighty, Possessor of the power to requite.

* I am Allah, the All-Knowing.

سُورَةُ آلِ عِمْرَانَ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(میں پڑھتا ہوں) ساقی نام اللہ کے (جو) رحمن اور رحیم ہے

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَّلَ عَلَيْكَ

الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ

التَّوْرَةَ وَالْإِنْجِيلَ ۚ لِمَن قَبْلُ هُدًى لِّلنَّاسِ وَ

تَوْرَاتِ ۚ وَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ۚ

ان کتاب کے (میں نے) پڑھا ہے اور ان کی باتوں کا

تو کتاب (میں نے) پڑھا ہے اور ان کی باتوں کا

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تو کتاب (میں نے) پڑھا ہے اور ان کی باتوں کا

6. Surely, nothing in the earth or in the heaven is hidden from Allah.

7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

8. He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning – they are the basis of the Book – and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allah and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' – And none heed except those gifted with understanding. –

9. 'Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.'

10. 'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah breaks not *His* promise.'

عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذَا نِقْمٍ ۚ إِنَّ اللَّهَ لَا

عَذَابُ ہے سخت اور اللہ غالب (اور) انتقام لینے والا ہے یقیناً اللہ وہ ہے کہ

يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ هُوَ الَّذِي

خفی اس پر کوئی چیز زمین میں اور نہ آسمان میں وہی ہے جو

يُصَوِّرُكُمْ فِي الْأَرْحَامِ وَيَكْفِيكَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

صورت بناتا ہے تمہاری رحموں میں جس طرح چاہے نہیں کوئی خدا مگر وہی عزت والا

الْحَكِيمُ ۚ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ

حکمت والا ہے وہی ہے جس نے اتاری تجھ پر وہ کتاب کہ بعض اس سے آیتیں ہیں

مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأَخَرُ مُتَشَابِهَاتٌ فَأَمَّا

محکم کہ وہ اصل پر کتاب کی اور کچھ اور متشابہ ہیں پس

الَّذِينَ فِي قُلُوبِهِمْ ذَرِيرَةٌ فَتَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ

وہ لوگ کہ دلوں میں جن کے کچھ ہے تودہ پوری کرتے ہیں اس کی جو متشابہ ہے اس کتاب

ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ

سے جاننے کے لیے فتنہ اور جاننے کیلئے اصل مطلب اس کا حال کو نہیں جانتا اصل مطلب اس کا

إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۚ

مگر اللہ اور وہ جو پختہ ہیں علم میں کہتے ہیں ایمان لائے ہم اس پر

كُلٌّ مِنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۚ إِنَّا

سب (مگر) متشابہ ہیں اس سے ہے ہمارے رب کی اور نہیں نصیحت پہنچاتے مگر عقول والے (وہ کہتے ہیں) کہ لب

لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ

ہمارے دل کی گمراہی بعد اس کے کہ ہدایت دی تو نے ہمیں اور بخش ہمارے لیے جناب سے اپنی

نِعْمَةً ۚ إِنَّكَ أَنْتَ الْوَكَابُ ۚ إِنَّا نَتَّبِعُكَ جَاۤمِعُ النَّاسِ

رحمت یقیناً تو ہی بہت پیچھے والا ہے اس کو ہمارے یقیناً تو جمع کر بھلا ہے تمام لوگوں کو

لَيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَاتِ ۚ إِنَّكَ أَنْتَ

ایک ایسے دن کو شک اس میں یقیناً اللہ نہیں خلاف کرتا وعدہ کا ضرور

R. 2.
11. Those who disbelieve—their possessions and their children shall not avail them at all against Allah; and it is they that are the fuel of the Fire.

12. *Their case is like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allah punished them for their sins, and Allah is severe in punishing.*

13. Say to those who disbelieve, 'You shall be overcome and gathered unto Hell; and an evil place of rest it is.'

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allah and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. *Thus* Allah strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home.

الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
 وہ لوگ جنہوں نے کفر کیا ہرگز نہیں کفایت کرے گی ان کے مال کے اور نہ اولاد ان کی
 مِنْ أَمْوَالِهِمْ شَيْئًا وَلَا أَوْلَادُهُمْ وَتُؤْتُوا النَّارَ كُلَّ يَوْمٍ
 عذاب میں اللہ کے کچھ بھی اور نہ لوگ ہی انہیں میں آگ کا ۔ منہر طریق
 إِلَى فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
 فرعون کے اور ان لوگوں کے جو پہلے تھے ان سے جھٹلایا انہوں نے آیات کو ہماری
 فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَأَلْهَاهُ شَرِّ ذُرِّيَةِ الْعَقَابِ
 میں پکڑا انہیں اللہ نے سبب لگا ہوں کے انکے اور اللہ سخت سزا دینے والا ہے
 قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ لَبُوءٌ وَتُخْشَرُونَ إِلَى جَهَنَّمَ
 تو کہہ سہ ان لوگوں کو جنہوں نے کفر کیا کہ عترت پر مغلوب کئے جاؤ گے تم اور کچھ کئے جاؤ گے فرات جہنم کی
 وَيُسْأَلُ الْيَهُودَ أَقَدَ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا
 اور کیا ہی برا ہے وہ دیکھو یقیناً ہے تمہارے لئے نشان دو جماعتوں میں (جو) آئیں میں ہیں
 فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَالْآخَرَىٰ كَافِرَةٌ يَرَوْنَهُمْ
 ایک جماعت لڑتی تھی راہ میں اللہ کی اور دوسری کافر تھی دوسرا ان دیکھتے تھے
 يَتْلِيهِمْ زَيْدُ بْنُ عَدِيٍّ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ
 ان کا فرقہ کی اور اپنے سے دیکھنا کچھ کا اور اللہ تاثیر کرتا ہے ساتھ اپنی مدد کے جس کی چاہتا ہے
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۚ ذَرِينَا لِلنَّارِ ۚ حُبُّ
 یقیناً اس میں ضرور عبرت ہے واسطے آنکھیں والوں کے خوبصورت کے دکھائی گئی ہے لوگوں کیلئے جنت
 الشَّهَوَاتِ مِنَ التَّسَاءُلِ وَالْبَيْنِ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
 خواہشات کی یعنی خورقوں اور بیضوں اور ذمیروں ڈھیر
 مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
 سونے اور چاندی کی اور گھوڑوں جو اعلیٰ قسم کے ہیں اور مویشیوں کی
 وَالْأَخْشَرِ ۚ مَذْلُكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَاللَّهُ عِنْدَهُ
 اور کھینچ کر = سامان ہے زندگی دہل کا اور اللہ وہ ہے پاس اس کے

16. Say, 'Shall I inform you of something better than that?' For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allah's pleasure. And Allah is Mindful of His servants,

17. Those who say, 'Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;'

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

19. Allah bears witness that there is no God but He—and *also* do the angels and those possessed of knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

20. Surely, the *true* religion with Allah is Islam (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allah, then surely, Allah is quick at reckoning.

21. But if they dispute with thee, say,

حُسْنُ الْمَآبِ ﴿١٦﴾ قُلْ أَوْفَيْتُكُمْ بِمَا وَعَدْتُكُمْ وَلَئِنْ لَمْ

تجھ رہنے کی جگہ ہے تو کہہ دے کیا آگاہوں میں تم کو بہتر بات پر اس سے بھی ان لوگوں کے لیے

اتقوا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا أَنْهَارٌ

جنوں نے تعوی کیا یا اس کے رب کے باغات ہیں کہ بہتی ہیں نیچے سے جن کے نہریں

خَالِدِينَ فِيهَا ذَاذِجًا وَ فِيهَا مِنْ مَطَهَّرَةٍ لِرِضْوَانٍ مِنْ اللَّهِ

وہ پڑنے والے ہیں ان میں اور جو یہاں ہیں پاکیزہ اور رضامندی ہے طرف سے اللہ کی

وَاللَّهُ يُوَصِّلُهُمْ إِلَى جُحَىٰ ۖ ﴿١٧﴾ الَّذِينَ يَتَّقُونَ رَبَّ

اور اللہ خوب دیکھنے والا ہے جہنم کو وہ لوگ جو کہتے ہیں اے رب ہمارے

إِنَّمَا آمَنَّا بِكَ وَأَفْضَرْنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٨﴾

ضرور ایمان لائے ہیں معاف کر دے ہمیں گناہ ہمارے اور بچا ہمیں عذاب سے آگ کے

الضَّعِيفِينَ وَالصَّغِيرِينَ وَالْقُنُوتِينَ وَالْمُنْفِقِينَ

وہ جو صہر کرنے والے ہیں اور بچہ والے اور فرما جو رازی کرتے ہیں اور خرچ کرتے ہیں والے اور

الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۖ ﴿١٩﴾ اللَّهُ أَتَىٰ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

بخش دانگنے والے صبحوں کو گواہی دی اللہ نے کہیں کوئی خدا مگر وہی

وَالْمَلِئِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ

اور فرشتوں نے اور اہل علم نے کہ قائم کر رہا ہے انصاف کو نہیں کوئی خاصا سوائے اس کے

الْعَزِيزُ الْحَكِيمُ ﴿٢٠﴾ إِنَّ إِلَهَ الْإِلَهِاتِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

بڑا دانگے حکمت دانگے دین نزدیک اللہ کے اسلام ہے اور

مَا اخْتَلَفَ الَّذِينَ أُولُوا الْكِتَابِ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ

نہیں اختلاف کیا ان لوگوں نے جو دیکھے گئے کتاب مگر بعد اس کے کہ آیا ان کے پاس

الْحِلْمُ يُغَيِّرُ أَمْرَهُمْ ۚ وَمَنْ يُكَفِّرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ

علم بے سبب کرکشی کے آپس میں اور جو شخص کفر کرے گا اللہ کی آیات کا تو قیلاً اللہ

سَرِيعُ الْحِسَابِ ﴿٢١﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ

جلد ہے حساب لینے میں پھر اگر وہ جھگڑیں تجھ سے تو کہہ دے میں نے سوچ دی اپنی توجہ

'I have submitted myself to Allah, and also those who follow me.' And say to those who have been given the Book and to the unlearned, 'Have you submitted?' If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allah is Watchful of His servants.

R. 3

22. Surely, those who deny the Signs of Allah and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity— announce to them a painful punishment.

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allah that it may judge between them, but a party of them turn away in aversion.

25. That is because they say, 'The Fire shall not touch us, except for a limited number of days.' And what they used to forge has deceived them regarding their religion.

يَلَهُ وَمَنِ اتَّبَعْنِ، وَقُلْ تَلْذُنْ أُوْنُو الْكُتُبِ وَالْأُقْسَبِ
 اللہ کے لئے اور ان لوگوں نے بھی جنہوں نے میری اور تم کو سوائے ان لوگوں کو جو دینے والے کتاب اور کواہوں کو
 وَأَسْلَمْتُمْ فَإِنْ أَسْلَمْتُمْ أَحَقَّ اهْتِدَاءً وَإِنْ تَوَلَّوْا
 کیا اسلام لاتے تو تم بھی میرا اگر مسلمان ہو جاؤ تو یقیناً ہدایت پا گئے اور اگر پھر جاؤ
 فَإِنَّمَا عَلَيْكَ الْبَلْغُ، وَاللَّهُ بِصِيْرِي الْعَبْدِ وَإِنَّ الَّذِينَ
 تو صرف ذمہ تیرا ہے اور اللہ خوب دیکھنے والا ہے بندوں کو یقیناً وہ لوگ جو
 يُخْفَرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ
 کمزور کرتے ہیں اللہ کی آیات کا اور قتل کرتے ہیں نبیوں کو بغیر حق کے
 وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
 اور قتل کرتے ہیں ان کو جو حکم دیتے ہیں انصاف کا لوگوں میں سے
 فَيَشْرَهُمْ بَعْدَ آيَاتِ الْيَوْمِ ۚ وَلَيْسَ الَّذِينَ يَكْتُمُونَ
 ہیں انصار دے انہیں عذاب دردناک کی وہ لوگ ہیں ضائع ہو گئے
 أَعْمَالَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّصْرِ يَسْتَنَ ۚ
 اعمال جن کے دنیا میں اور آخرت میں اور میں ان کے لیے کوئی مددگار
 أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيْبًا مِنَ الْكِتَابِ يُدْعَوْنَ
 کیا نہیں دیکھا تو نے ان لوگوں کی جو دینے گئے ایک حصہ کتاب میں سے کہ وہ بلائے جاتے ہیں
 إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ تَتَوَلَّوْا فِرْيَنِي مِنْهُمْ
 طرف کتاب اللہ کے تاکہ وہ فیصلہ کرے درمیان ان کے پھر پھر جاتا ہے ایک فریق ان میں سے
 وَهُمْ مُخْرِصُونَ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا لَمْ تَكُنْ
 اور وہ اخراج کرنے والے ہیں تاکہ ایسے ہے کہ انہوں نے کیا ہرگز نہیں چھوئے گی ہیں
 التَّارِكِ لِأَيَّامٍ مَّعَدَّةٍ وَغَرَّ هُمْ فِي دِينِهِمْ
 ایک سوائے دنوں کے گھمٹی کے اور دھوکا دیا انہیں دین میں ان کے
 مَا كَانُوا يَفْقَهُونَ ۚ فَكَيفَ إِذَا جُمِعْتُمْ لِيَوْمِ رَدِّ نَبِ
 ان نے جو تھے وہ انفراد کرتے ہیں کیا حال ہوگا جب جمع کریں گے ہم ان کو ایسے دن میں کہ نہیں کوئی شک

26. How will they fare when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

27. Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

28. 'Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allah—except that you cautiously guard against them. And Allah cautions you against His punishment; and to Allah is the returning.

30. Say, 'Whether you conceal what is in your breasts or reveal it, Allah knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allah has power to do all things.'

فِيهِ دُفِيتَ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

ان میں اور پورا دیا جائے گا ہر نفس کو جو کیا اس نے اور وہ نہیں ظلم کئے جائیں گے

قُلِ اللَّهُ مَلِكٌ مُلْكُ الْمُؤْمِنِينَ اللَّهُ مَلِكٌ مَن تَشَاءُ وَ

تو کہے اے اللہ ایک ملک کے تو دیتا ہے ملک جسے چاہتا ہے اور

تَنْزِيهِ الْمُلْكِ بِمَنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ

تو چھینتا ہے ملک جس سے تو چاہتا ہے اور تو عزت دیتا ہے جسے چاہتا ہے اور تو ذلیل کرتا ہے جسے

تَشَاءُ بِمَنْ تَشَاءُ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾ تُولِيهِ

چاہتا ہے ہر بات پر خیر ہے یقیناً تو ہر بات پر خوب قدرت رکھنے والا ہے تو داخل کرتا

الْيَدِ فِي السَّمَاءِ وَتُولِيهِ السَّمَاءُ فِي الْيَدِ الْيُسْخِرُ وَتُخْزِرُ

جسے رات کو دن میں اور دن کو رات میں رات کو اور تو نکالتا ہے

الَّتِي مِنَ الْمَمِيَّتِ وَتُخْزِرُ الْمَمِيَّتِ مِنَ الْحَيِّ وَتَرْزُقُ

زندہ کو مردہ سے اور نکالتا ہے مردہ کو زندہ سے اور دن رات دیتا ہے

مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾ لَا يَتَخَذِ الْمُؤْمِنُونَ الْكَافِرِينَ

جسے تو چاہتا ہے بغیر حساب نہ بنا کر مومن کافروں کو

أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ، وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ

دوست چھوڑ کر مومنوں کو اور جو کرے گا ایسا تو نہیں ہے وہ

مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْسَهُ وَيَحْذَرُكُمْ

اللہ کی بات سے کسی بات (غرض میں) بھی مگر یہ کہ بچو تم ان سے بچنا اور ڈرتا ہے تمہیں

اللَّهُ نَفْسَهُ، وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٩﴾ قُلْ إِنْ تَخْشَوْنَ

اللہ اپنے سے اور ظن اللہ کی تم کو ہے تو کہے اگر چھوڑ دو جسے

فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ بِمَا لَمْ يَحْكَمْ بِهِنَّ فِي

سینوں میں ہے تمہارے یا ظاہر کرو تم اسے جانتا ہے اے اللہ اور وہ جانتا ہے جو

السَّمَوَاتِ وَمَا فِي الْأَرْضِ، وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

آسمانوں میں ہے اور جو زمین میں ہے اور اللہ ہر بات پر خوب قدرت رکھنے والا ہے

female'—and Allah knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—‘and I have named her Mary, and I commit her and her offspring, to Thy protection from Satan, the rejected.’

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary, whence hast thou this?' She replied, 'It is from Allah.' Surely, Allah gives to whomsoever He pleases without measure.

39. There *and then* did Zachariah pray to his Lord, saying, 'My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.'

40. And the angels called to him as he stood praying in the chamber: 'Allah gives thee glad tidings of Yahyā, who shall testify to the truth of a word from Allah — noble and chaste and a Prophet, from among the righteous.'

41. He said, 'My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?' He answered, 'Such is

وَضَعْتُ دَوْلَيْسَ الدَّكَرَ لَا نَشِيءَ وَإِنِّي سَمَّيْتُهَا
بِخَالِ نَسْ ادر ہیں ہے مرد مانند عورت کے اور یقیناً نام لکھائی گئے ہوں کہ
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ
سیرک اور یقیناً میں پناہ دیتی ہوں اسے تیری اور اولاد کو اس کی شیطان
الرَّحِيمِ ﴿۱۸﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَتَبَتْهَا رَبُّهَا
ملعون سے پس قبول کیا اسے رب نے اپنے ساتھ توفیق کے اچھی اور پڑھایا اسے پڑھنا
حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا
ایھا اور گفتگو بنایا اس کا زکریا کو جب کبھی داخل ہوتا اس پر زکریا
المِحْرَابَ وَوَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُ مَا آتَى لَكَ
محراب میں پانا یاں اس کے رزق کتنا اس پر ہم کلام سے ہے تیرے لیے
هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ
دوستی = پاس سے ہے اذ کے یقیناً اللہ رزق دیتا ہے جسے
يَشَاءُ يُعْزِزْ جَسَادَ هَذَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ
پہچاتا ہے بغیر حساب کے دینی دکھائی زکریا نے اپنے رب سے کہا
رَبِّ هَبْ لِي مِنْ ذُرِّيَّتٍ طَيِّبَةً إِنَّا نَكِّ سَمِيعٌ
اسے رب پر سرے عطا کر کے اپنی جناب سے اولاد پاک یقیناً تو خوب نصیب والا
الدَّعَاءِ ﴿۱۹﴾ فَذَاكَ الْمَلَكُ وَهُوَ قَائِمٌ يُصَلِّي فِي
پہن دکھا پہن پکارا اسے فرشتوں نے جبکہ کھڑا ہوا نماز پڑھ رہا تھا
المِحْرَابِ وَأَنَّ اللَّهَ يُبَشِّرُكَ بِغُلَامٍ مُصَدِّقًا لِكَلِمَةٍ
محراب میں کہ یقیناً اللہ خوشخبری دیتا ہے تجھے بیٹھنے کی (جو تصدیق کو نہیں لایا ہے ایک کلمہ کی
مِنْ أَمْرٍ وَسَيَسِّدُ أَحْصُوا رُؤْيَا مِنْ الصَّالِحِينَ ﴿۲۰﴾ قَالَ
طرف سے اللہ کے اور سر دے اور بدیوں سے روکنے والا ہے اور ہے (اور) نبیوں میں سے ہے کہا
رَبِّ أَنْ يَكُونُوا لِي غُلَامًا وَوَقَدْ بَلَغَنِي الْكَرِيمُ وَأَمَّا رَبِّي
رب سے میری کو کر ہوگا میرے دل کا جبکہ یقیناً پہنچ چکا ہے مجھے پڑھایا اور نبوی میری

the way of Allah: He does what He pleases.

42. He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

R. 5.

43. And *remember* when the angels said, 'O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.'

44. 'O Mary, be obedient to thy Lord and prostrate thyself and worship God alone with those who worship.'

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

46. When the angels said, 'O Mary, Allah gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God;

47. 'And he shall speak to the people in the cradle and when of middle age, and

عَاقِرٌ، قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۚ قَالَ رَبِّ

بِخَيْرٍ رَبَّنَا اِهْدِنَا صِرَاطَكَ اَنْتَ الْغَنِيُّ اَنْتَ الرَّحِيمُ

اَجْعَلْ لِّي آيَةً، قَالَ اِيَّاكَ اَلَمْ تَكُنْ اَلْاُنْثَى تَلَامَةً

بِاَمْرِ رَبِّكَ لَوْ كُنْتَ عَلِيمًا لَوَدِدْتَ كُنُوزًا تُبَدِّلُ بِهَا اَلْعِشْيَ

اَيَّامَ اَلْاَرْمَازِ، وَاَذْكُرْ رَبَّكَ كَثِيرًا وَّسَبِّحْ بِاَلْعِشْيَ

وَدُنِ مَنَ اَشْأَهُ اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

وَاَلَمْ يَكُنْ اِيَّاكَ اَلَمْ تَكُنْ اَلْاُنْثَى تَلَامَةً

اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَصْطَفَيْكَ وَطَهَّرَكَ وَاَصْطَفَاكَ عَلٰى نِسَاءِ اَلْعَالَمِينَ ۚ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

اَنْتَ اِيَّاكَ اَرْسَلْنَاكَ اَنْتَ اَلْغَنِيُّ اَنْتَ الرَّحِيمُ

he shall be of the righteous.'

48. She said, 'My Lord, how shall I have a son, when no man has touched me?' He said, 'Such is the way of Allah, He creates what He pleases. When He decrees a thing, He says to it, 'Be!' and it is.

49. 'And He will teach him the Book and the Wisdom and the Torah and the Gospel;

50. 'And will make him a Messenger to the children of Israel (to say): 'I come to you with a Sign from your Lord, which is,

that I will fashion out for you a creation out of clay after the manner of a bird, then I will breathe into it a new spirit and it will become a soaring being by the command of Allah; and I will heal the night-blind and the leprosy, and I will quicken the dead, by the command of Allah; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

51. 'And I come fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allah and obey me.

الصَّالِحِينَ ۚ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسُّنِي

بِشْرٌ قَالَتْ كَذَلِكَ قَالَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ وَإِذَا قَضَىٰ

أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۚ وَوَعَلَّمَهُ الْقُرْآنَ

وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ وَرَسُولًا إِلَىٰ بَنِي

إِسْرَائِيلَ ۚ إِنِّي قَدْ جَعَلْتُكَ يَاسِيَةً ۖ مِّن رَّبِّكُمْ لَا إِنِّي

أَخْلَقْتُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفَخْتُ فِيهِ

رُوحًا فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۚ وَابْرَأِ الْأَكْمَةَ وَالْأَبْرَصَ وَ

أَحْيِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۚ وَأَنْتَ مُكْرَمٌ ۖ مَا تَكْفُرُونَ

وَمَا تَخْشَوْنَ فِي بُيُوتِكُمْ وَأَن فِي ذَٰلِكَ لَآيَةٌ لِّكُم بَلْ

كُنْتُمْ شُرَكَاءَ مَن تَدْعُونَ ۚ قَالُوا لِمَ يَدْعِي مِن

التَّوْرَةِ وَلَا جِلْ لَكُمْ بَعْضُ الَّذِي هُم مَّعَلَّكُم ۚ وَ

تَوَارَاتِ ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

يَا بَنِي إِسْرَءِيلَ ۚ فَطِيعُوا ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

يَا بَنِي إِسْرَءِيلَ ۚ فَطِيعُوا ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

يَا بَنِي إِسْرَءِيلَ ۚ فَطِيعُوا ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

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يَا بَنِي إِسْرَءِيلَ ۚ فَطِيعُوا ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

يَا بَنِي إِسْرَءِيلَ ۚ فَطِيعُوا ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

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يَا بَنِي إِسْرَءِيلَ ۚ فَطِيعُوا ۚ قَالُوا لَمَّا تَقُولُ اللَّهُ أَطِيعُوا ۚ

RECITATION OF THE HOLY QUR'ĀN

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأْ عَلَيَّ الْقُرْآنَ قُلْتُ يَا رَسُولَ اللَّهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي - فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ ' فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ: حَسْبُكَ الْآنَ فَالْتَفَتْتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذَرِفَانِ -

Ḥaḍrat Ibn Mas'ūd^{ra} relates: The Holy Prophet^{sa} asked me to recite the Qur'ān to him. I said: "Messenger^{sa} of Allāh, shall I recite the Qur'ān to you, whereas it is you to whom it has been revealed? He^{sa} said: 'I like to hear it recited by another.' So I recited to him a portion from *Sūrah Al-Nisā'* till I came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۚ

fakaifa idhā ji'nā min kulli ummatim bi shahīdiñwwa ji'nā bika 'alā hā ufa'ai shahīda

And *how will it fare with them* when We shall bring a witness from every people, and shall bring thee as a witness against these! (4:42)'

when he^{sa} said: 'That is enough for now.' " I looked at him and saw that his eyes were running.

(Bukhārī bāb ḥusnaṣṣaut bilqirā' Muslim)

CHAPTER 4

AL-NISĀ' (Revealed after Hijrah)

Date of Revelation and Context

This *Sūrah* is appropriately entitled Al-Nisā', (The Women) because it deals chiefly with the rights and responsibilities of women and also with their status and position in society. It was revealed at Medina between the third and fifth year of Hijrah after the Battle of Uḥud and it mainly deals with the subject of widows and orphans who were left behind in large numbers after the battle. Muslims and European scholars are all agreed on this point. Noldeke, the great German Orientalist, however, is inclined to place some of its verses among the Meccan revelations, because, according to him in those verses "the Jews are referred to in a friendly spirit", as they had not yet come into conflict with Muslims. Wherry thinks that the words "O people" in the verse 134 shows that at least this verse was revealed at Mecca because this form of address has been exclusively used in the Meccan *Sūrahs*. But to say that because a certain verse uses the expression "O people" it must, in spite of all evidence to the contrary, belong to the Meccan period is a mere assertion. The fact is that because at Mecca the number of believers was very small and they had not yet been welded into a distinct and separate community and very few commandments of the *Shariyy'ah* had been revealed, the Meccan believers and disbelievers were all addressed together by the words "O people". But as after the Emigration of the Holy Prophet to Medina the commandments of the *Shari'yyah* came thick and fast and an organized community of believers, quite distinct and separate from the disbelievers, had come into existence, they were addressed as "O Ye who believe." But where the address is general, applying both to believers and non-believers, the expression "O people" has been used.

The connection of the *Sūrah* with the previous Chapter consists in the fact that in the former *Sūrah* one of the principal subjects dealt with was the Battle of Uḥud while this *Sūrah* deals with the various problems to which that battle gave rise. The *Sūrah* also sheds a flood of light on the evil designs and machinations of the Jews and the Hypocrites of Medina who, after the Battle of Uḥud, seeing that Islām was gaining great power in the land, mustered all their resources to make a last effort to destroy it root and branch. In a way also the *Sūrah* constitutes an extension of the subject matter of the preceding *Sūrah* in that it demolishes the basic Christian doctrine of Atonement, and establishes that Jesus did not die on the Cross.

Summary of Subject-Matter

As in Āl 'Imrān, the Christian basic doctrines constitute one of the main theme of

this *Sūrah* also. But in this *Sūrah* greater space has been assigned to a comparison of the detailed teachings of the two religions - Islām and Christianity - with special reference to the progress and domination of Christianity in the Latter Days. As in the Latter Days, Christian writers and speakers were to profess and proclaim loudly that Islām had degraded women by giving her a much lower status than man, this *Sūrah* largely deals with the problems concerning females, and a cursory glance over the Qur'anic teaching about women establishes the fact that even in this respect Islāmic teachings are far superior to those of Christianity. And as the subject of orphans is intimately connected with that of women, it has also received special mention in this *Sūrah* which is the first revelation to safeguard their rights and those of women. Women have not only been given all the rights to which they are legitimately entitled, particularly the right of inheritance, but have also been declared to be the sole masters and arbiters of their property. The second main topic dealt with in this *Sūrah* is that of the hypocrisy. As in the Latter Days Christianity was to gain a world-wide predominance and a large number of Muslims were to live under Christian Governments and, as a result of their subjugation by Christian rulers and their fear of Christian criticism of Islām they were to adopt hypocritical attitude towards their own faith, the subject of hypocrisy has also been treated in this *Sūrah* along with that of women, and light is thrown on the depths to which a hypocrite can sink morally and spiritually. The hypocrites are warned that shame and abasement would seize them because they fear men more than their Creator. Towards its end the *Sūrah* sheds some light on the subject of Jesus's crucifixion and it is emphatically stated and convincingly established that the belief that Jesus died on the Cross is utterly false and unfounded. Like other human beings he died a natural death, and this false doctrine is belied by proven facts of history, and even the Gospels lend no support to it. The *Sūrah* closes with a brief reversion to the subject of *Kalālah* in order to draw attention to the spiritual heirlessness of Jesus who in a sense was *Kalālah* inasmuch as he left no spiritual successor. Prophethood having been transferred from the House of Israel to that of Ishmael.

AL-NISĀ
(Revealed after Hijra)

1. In the name of Allah, the Gracious,
the Merciful.
2. O ye people! fear your Lord, Who
created you from a single soul and created

سُورَةُ النِّسَاءِ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّهِمْ صَلَاتُهُمْ لِرَبِّهِمْ رَاحَةً رَاحَةً رَاحَةً

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ

أَحَدٍ

therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice.

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

6. And give not to the foolish your property which Allah has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

وَاحِدَةً وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا

دوسرے اور بیوا کی اس کی بیٹی سے بیوی اس کی اور بچا لئے ان دونوں سے مرد

وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

اور عورتیں اللہ سے وہ جو تم تمہاری ہی سوال کرتے ہو واسطے ان کے اور رشتوں اور رشتوں کی خیر خواہی

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ ذَقِيبًا ۚ وَاتُّوا إِلَيْنِي أَمْوَالَهُمْ

یقیناً اللہ ہے تم پر ننگران اللہ دو تمہیوں کو مال ان کے

وَلَا تَتَّبِعُوا الْاُخْيَافَ بِالطَّبَيبِ وَلَا تَكُلُوا أَمْوَالَهُمْ

اور نہ پہلے میں دو بڑی چیز عورتیں میں ابھی چیز کے اور نہ کھاؤ مال ان کے

إِلَى أَمْوَالِكُمْ ۖ إِنَّهُ كَانَ حُوبًا كَثِيرًا ۚ وَإِنْ خِفْتُمْ

رطاکر ساتھ اپنے مالوں کے یقیناً یہ ہے گناہ اور اگر ڈرو تم کو

تَقْسُطُوا فِي الْيَسَنِ فَإِنِّكُمْ أَمْوَالُكُمْ لَكُمْ مِنَ النِّسَاءِ

انصاف کر کے تم سچے بڑیوں میں تو نکاح کرو جو پسند ہوں تمہیں عورتوں میں سے

مِثْلُ دَنَانِيرٍ ۚ وَإِنْ خِفْتُمْ أَلَّا تُعَدِلُوا فَوَاجِدَةً

دو دو اور تین تین اور چار چار پھر اگر ڈرو تم کرنے عدل کو کر کے تو ایک ہی کر دو

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكُمْ أَفْضَلُ لَكُمْ لَعَلَّكُمْ تَعْلَمُونَ ۚ

یاہر کر کے کر ملک ہونے دیکھو دانہ ہاتھ سے لے کر تینوں سے) یہ بات زیادہ قریب ہے کہ یہ انصاف کر دو اور دو

النِّسَاءِ صَدُقَتِهِنَّ زَحْلَةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ

عورتوں کو ہر ان کے دلی خوشی سے پھر اگر وہ چھوڑ دیں تمہارے لیے کچھ

مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۚ وَلَا تَتَّبِعُوا السُّبُلَ

اس میں سے دل سے تو کھاؤ اسے ریختہ بچکتا اور دو کم سمجھوں کو

أَمْوَالِكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا ۚ وَادْرَأُوا

مال اپنے کر چہیں نبایا اللہ نے تمہارے لیے قیام کا ذریعہ اور کھاؤ ان کو

فِيهَا وَاکْسُوهُمْ ۚ قُلُوا لَهُمُ اقْوَالًا مَعْرُوفًا ۚ وَاتَّقُوا

اس میں سے اور پہناؤ ان کو اور کسو ان کو بات مناسب اور امانت دہو

7. And prove the orphans until they attain *the age of marriage*; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner.

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

9. And when *other* relations and orphans and the poor are present at the division of *heritage*, give them *something* therefrom and speak to them words of kindness.

10. And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allah and let them say the right word.

الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْسَلْنَاهُمْ
 یتیموں کو بیاہ تک کہ جب وہ پہنچ جائیں نکاح کی عمر کو پھر اگر دیکھو تم انکی طرف سے
 رَشَدًا فَإِنَّمَا يَتَّبِعُوا الْيَتَامَىٰ مَوَالِيَهُمْ وَلَا تَكُلُوا مِمَّا إِيَّاهُمْ
 رشیدی تو سوچ دو طرف انکی مال ان کے اور نہ کھاؤ وہ مال) ضرور خیر کی خاطر
 زَيْدًا إِنْ أَنْكَرُوا ۖ وَصَنَ كَانَتْ غَرِيْبًا فَلْيَسْتَعْفِفْ ۚ وَ
 اور جدی صلی کہ وہ بڑے ہو جائیں گے اور جو ہو درگزر تو چاہیے کہ بچے کو مال کھانے سے) اور
 مَنْ كَانَ فَقِيْرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَخَلْتُمْ
 جو ہو غریب تو چاہیے کہ کھائے مناسب طور پر پھر جب سوچ دو تم
 الْيَتَامَىٰ مَوَالِيَهُمْ فَلْيَشْهُدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيْبًا ۚ
 طرف انکی مال ان کے تو گواہ کو اس پر اور کافی ہے اللہ حسابینے والا
 لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
 مردوں کے لیے حصہ ہے اس سے جو چھوڑا والدین اور رشتہ داروں نے
 وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
 اور عورتوں کے لیے حصہ ہے جو چھوڑا والدین اور رشتہ داروں نے
 مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۚ وَإِذَا أَحْصَا
 اس سے جو کم ہوا یا زیادہ حصہ ہے مقررہ اور جب حاضر ہوں
 الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِيْنَ فَإِذَا قَرَأْتُمْ
 تقسیم میں رشتہ دار اور یتیم اور مسکین تو کھلاؤ ان کو
 مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۚ وَلْيَخْشَ الَّذِينَ لَمْ
 اس رشتہ سے اور کم ہوا ان کو بات مناسب اور چاہیے کہ درستی اختیار کرے) بلکہ اگر
 تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً فَضَعِفًا قُوا عَلَيْهِمْ
 چھوڑ جائیں وہ پیچھے اپنے اولاد کمزور تو ان کو خوف ہو ان کے تسلی
 فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۚ إِنَّ الَّذِينَ
 پس چاہیے کہ وہ اللہ سے اور چاہیے کہ کس بات مضبوط یقیناً جو لوگ

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

R. 2.

12. Allah commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, *numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment* of any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This fixing of portions* is from Allah. Surely, Allah is All-Knowing, Wise.

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you

يَا كُلُّوْنَ اَمْوَالَ الْيَتَامَى ظُلْمًا اِنَّهَا يَكُلُوْنَ فِي

کھاتے ہیں مال یتیموں کے سوائے انکے کہ وہ کھاتے ہیں

بَطْوَنَهُمْ نَارًا وَاَسْوَفُ لَوْ اَنَّ الْيَتَامَى كَانُوا يَصْبِرُوْنَ اِنَّهُمْ

انچھٹوں میں آگ اور ضرر میں گئے وہ آگ میں دمیت کرتا ہے تو اگر ان

فِي اَزْوَاجِكُمْ لِلَّذِي كَرِهْتُمْ حِطُّ الْاَنْثَى يَتِيمِينَ، فَإِنْ كُنْ

تمہاری اولاد کے بارہ میں کہو کہ کے لیے برابر ہے حقہ دعو تو ان کے پورا کر ہوں وہ

نِسَاءً فَوْقَ اِثْنَتَيْنِ فَلَهُمْ ثُلُثُ مَا تَرَكَ، وَإِنْ كَانَتْ

اولاد (خواتین) زیادہ دوسے تو ان کے لیے دو تہائی ہے اس سے جو چھوڑا اس مال اپنے لیے اور اگر ہر وہ (بچی)

وَاحِدَةٌ فَلَهَا النِّصْفُ، وَلَا يُوْرِيهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا

ایک تو ان کے لیے نصف ہے اور واسطے اس (ریت) کے ہاں آپ کے (بچی) واسطے ہر ایک کے ان میں سے

السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ، وَلَهُ كَمَا لَمْ يَكُنْ

چھٹا حصہ ہے اس کا جو چھوڑا اس (ریت) کے اگر ہر وہ واسطے اس (ریت) کے اولاد نہیں اگر نہ ہو واسطے

لَهُ وَلَدٌ وَوَرِثَتُهُ أَبَوَاهُ فَلِلثَّلَةِ، فَإِنْ كَانَ لَهُ

ان کے اولاد اور وارث ہوں ان کے ہاں آپ ان کے والدہ کیلئے میرا حصہ ہے میرا اگر ہوں اس (ریت) کے

إِخْوَةٌ فَلِلرَّيْطِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يُوْرِي بِهَا

بھائی تو ان کی والدہ کے لیے چھٹا حصہ ہے بعد وصیت کے کہ وصیت کرے (ریت) ان کی

أَوْدَيْنِ، أَيْ أَبَاكُمْ وَأَبْنَاءَكُمْ لَا تَدْرُونَ أَيُّهُمْ

بڑا (اور) تو ان کے باپ تمہارے اور بچے تمہارے نہیں جانتے تم کون ان میں سے

أَقْرَبُ لَكُمْ نَفْعًا، فَرِيضَةٌ مِنَ اللَّهِ، إِنَّ اللَّهَ كَانَ

زیادہ قریب ہے تمہارے لیے نفع میں (ریتیں) فرض ہے اللہ کی طرف سے یقیناً اللہ ہے

عَلِيمًا حَكِيمًا ۝ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ

غریب جاننے والا حکمت والا اور تمہارے لیے نصف ہے جو چھوڑا تمہاری بیویوں نے اگر

لَمْ يَكُنْ لَكُمْ وَلَدٌ، فَإِنْ كَانَ لَهُمْ وَلَدٌ فَلَكُمْ السُّدُسُ

نہ ہو واسطے ان کے پس اگر ہو واسطے ان کے اولاد تو واسطے تمہارے جو چھوڑا

نہ ہو واسطے ان کے پس اگر ہو واسطے ان کے اولاد تو واسطے تمہارے جو چھوڑا

shall have a fourth of that which they leave, after the *payment* of any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the *payment* of any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother or a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after the *payment* of any bequests which may have been bequeathed or of debt, without prejudice to the debt. This is an injunction from Allah, and Allah is All-Knowing, Forbearing.

14. These are the limits set by Allah; and whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

15. And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment.

مِمَّا تَرَكَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا إِذَا تَذَيَّنَ

اں کا جو چھوڑا انوں نے بعد وصیت کے کو وصیت کر دی وہ جہن کی یا قرآن کے اور

لَهُنَّ الرُّبُعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ ذَكَرُ فَإِنْ

داخل ان قسمی بیویوں کے جو تم چھوڑے اگر کوئی ذکر نہ ہو داخل تمہارے اولاد پس

كَانَ لَكُمْ ذَكَرُ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ

اگر ہو داخل تمہارے اولاد تو داخل ان کے انھوں نے اس کا جو چھوڑا تم نے بعد

وَصِيَّةٍ تُوصُونَ بِهَا وَإِذَا بَيْنَ يَدَيْنِ يَدَانِ كَانِ لَكُمْ رَجُلٌ يُؤْتِي

وصیت کے کلمہ وصیت کرو جس کی یا قرآن کے اور اگر کوئی مرد جس کا کلمہ دانتا ہو

كَلَّةٌ أَوْ امْرَأَةٌ فَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا

ہر کلام یا عورت ہر کلام اور داخل اس کلام کے ایک بیوی یا ایک بیوی تو داخل ہر ایک کے ان دونوں میں سے

السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ

چھٹا حصہ ہے پس اگر یوں وہ نہ بچائیں زیادہ اس سے تو وہ شریک ہوں گے

فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا إِذَا تَذَيَّنَ

تیسرا حصہ میں بعد وصیت کے کو وصیت کیا ہے جس کی یا قرآن کے

غَيْرِ مُضْطَرٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

بغیر نقصان پہنچانے کے یہ احکام بطور وصیت کہیں اگر لڑتے اور اگر خوب جاننے والا ہے پر دبار ہے

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِغِ اللَّهَ وَرَسُولَهُ يُعَذِّبْهُ

حدیں ہیں اللہ کی اور جو شخص احکامات اللہ کی اور اس کے رسول کی داخل کرے گا اسے

جَنَّتِ تَجْزِي مِنْ تَحْتِهَا الْأَنْهَارُ خُلِيٍّ فِيهَا ذَوَاتُ

جانات میں کو بہتی ہیں نیچے جہن کے خرابی رہ پڑنے والے ہیں ان رفائیات میں اور یہ

الْقَوَارِ الْعَظِيمُ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ

کامیابی ہے بڑی اور جو نافرمانی کرے گا اللہ کی اور اس کے رسول کی اور تجاوز کرے گا

حُدُودَهُ يَنْزِلْ فِي سُلْطَانٍ مُبِينٍ وَإِنْ يَنْتَهِبْ مِنْ ثَمَرِهِمْ

حد سے اس کی تو داخل کرے گا اسے ایک میں رہ پڑنے والا وہ شخص جس کی اور داخل اس کے ثواب ہے ذلیل کرنے والا

R. 3.

16. And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allah open for them a way.

17. And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allah is Oft-Returning with compassion and is Merciful.

18. Verily, Allah undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allah turns with mercy; and Allah is All-Knowing, Wise.

19. There is no acceptance of repentance for those who *continue* to do evil until, when death faces one of them, he says, 'I do repent now;' nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.

وَالَّذِي يَأْتِيهِنَ الْفَاحِشَةُ مِنْ تَسَارُفِكُمْ فَاسْتَشْهِدُوا

اور وہ عورتیں جو کرہیں چاہیں تمہاری بیہوشیوں میں سے تو گواہ بناؤ

عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ فَإِنْ شَهِدُوا فَامْسُكُوهُنَّ فِي

البيوت حتى يمتوتنَّ قَتْلَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ

موتوں میں میان تک کہ لوگ قتل کرے ان کی موت یا بنادے اللہ ان کے لیے

سَبِيلًا ۚ وَالَّذِينَ يَأْتِيهِنَّ مِنْكُمْ فَاحِشَةً وَهُمَا

کوئی راستہ اور وہ دوزخ جو سرکب ہوں اس دین میں ان کے گناہوں سے تو تکلیف (دراصل) دو ان کو پھر اگر وہ

تَكَبَّرَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا

توبہ کرنے اور اصلاح کرنے تو اعراض کرو ان سے یقیناً اللہ بہت غفل سے توبہ کرنے والا

رَحِيمًا ۚ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ

بِاتِّفَاقٍ سوائے اس کے کہ نہیں کہ توبہ (توبہ کی) اللہ کے ذمہ ہے ان لوگوں کے لیے جو کرتے ہیں

السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ

برائی جہالت سے پھر وہ توبہ کر لیتے ہیں جلد ہی توبہ لوگ وہ ہیں

يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۚ وَ

کر غفل سے توبہ پرتا ہے اللہ ان پر اور ہے اللہ خوب جاننے والا حکمت والا

لَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا

نہیں ہے (توبہ کی) توبہ واسطے ان لوگوں کے جو کرتے ہیں برائی بیان تک کہ جب

حَصَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِنِّ وَلَا الَّذِينَ

ماضی ہوئی ہے ان میں سے کسی کو موت تو کہتا ہے کہ میں نے توبہ کی اب اور ذرا واسطے ان لوگوں کے

يَمُوتُونَ وَهُمْ كَفَارًا ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا

جسے جو جانتے ہیں ایسے حال میں کہ وہ کافر ہوتے ہیں یہ لوگ وہ ہیں کہ تیار کیا ہے کہنے ان کے لیے عذاب

إِنَّمَا يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَجِدُ لَكُمْ أَنْ تَرْتَوْا

مردمک اے لوگ جو ایمان لائے ہو نہیں جائز تمہارے لیے کہ وارث بن جاؤ تم

20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and

النِّسَاءِ كَزَعَّاهَا، وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ
عورتوں کے زبردستی اور نہ رکھو تم ان کو تاکر جانے جاؤ تم بعض وہ مال
مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِكَ حَاشِيَةٍ مُبِينَةٍ، وَ
جو دیا تم نے ان کو سوائے اس امر کے کہ وہ کریں بے حیائی کلمہ علی
عَايِرُوهُنَّ بِالْمَعْرُوفِ، فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
نہان کر دو ان کے ساتھ مناسب طور سے پھر اگر ناپسند کرو تم ان کو تو بھڑکتا ہے
أَنْ تَكْرَهُهُنَّ أَشْيَاءً وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۚ
کو ناپسند کرو تم کوئی بات اور ناپسند اللہ اس میں بہتری بہت اور
إِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ، وَآتَيْتُمْ
اگر ارادہ کرو تم بدل لینے کا ایک بوی کو بجائے کسی بوی کے اور دے چکے ہو تم
أَخَذْتُمُوهُنَّ قِنَاطَرًا فَالَا تَأْخُذْهُمَا مِنْهُ شَيْئًا
ایک کو ان میں سے بہت مال توڑ لو تم اس سے کچھ بھی
أَتَاخُذْهُنَّ مِنْهُنَّ نَفْسًا وَنَفْسًا مِمَّا مِيتُنَّ ۚ وَكَيفَ
کیا لوگ تم اسے نشان کے طور پر اور نہ کے طور پر (جو کلمہ علی) اور کسی طرح
تَأْخُذْهُنَّ وَقَدْ آفَضْتُمْ بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ
لوگ تم اسے جبریتاً مل چکا ہے بعض تمہارا ساتھ بعض کے اور وہ تمہاری بیویاں
مِنْكُمْ مِمَّنْ تَأْكُلُ غَلِيلَكُمْ ۚ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ
یہ کیا کرتے عمدہ بچتے اور نہ نکاح کرو ان سے کہ نکاح کیا تمہارے باپ دادا نے
مِنْ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ، وَأَنْتُمْ كَأَنْ فَا حَاشِيَةٍ
عورتوں سے سوائے اس کے جو پہلے جو چکا یقیناً یہ ہے بے حیائی اور
مُفْتًا، وَنِسَاءُ سِبْيَانٍ ۚ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ
ناراضی کا سبب اور بڑا ہے راستہ حرام کی گئیں تم پر باپیں تمہاری اور
بَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ
بیٹیاں تمہاری اور بہنیں تمہاری اور پھوپھیاں تمہاری اور خالائیں تمہاری اور بیٹیاں بھائی کی

sister's daughters, and your foster-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in—but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely, Allah is Most Forgiving, Merciful.

وَلَيْسَتِ الْأَخْتِبُ وَأُمّهَتُكُمْ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ

اور بیٹیاں بہن کی اور تمہاری وہ بیٹیاں جنہوں نے دودھ پلایا تم کو اور بیٹیاں تمہاری

مِنَ الرِّضَاعَةِ وَأُمّهَتُ نِسَاءِكُمْ ذَرَايَاكُمْ الَّتِي فِي

دودھ کی اور ماںیں تمہاری بیٹیوں کی اور تمہاری وہ بیٹیاں (والدین) بچہ

حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ رِفَاقًا

تمہاری گودوں میں ہیں تمہاری ان بیٹیوں میں سے کہ داخل ہو چکے تم جن پر پس ان کا

لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَا بِل

تیس ہو چکے تم داخل ان پر تو نہیں کوئی گناہ تم پر اور بیویاں

أَبْنَاءُكُمْ الَّذِينَ مِنْ أَضْلَافِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ

تمہارے بیٹوں کی . . . بچہ پرست سے ہیں تمہاری اور یہ کہ اکٹھا کرو تم

الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

دو بہنوں کو سوائے اس کے جو پہلے یقیناً اظہار بہت بخشش والا بہت رحم کرنے والا



25. And forbidden to you are married women, except such as your right hands possess. This has Allah enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry. Surely, Allah is All-Knowing, Wise.

26. And whoso of you cannot afford to marry free, believing women, let *him* marry what your right hands possess, namely, your believing handmaids. And Allah knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

اور حرام کی گئی تم پر، عورتیں سوائے انکے ملک کرنے کے، دائیں ہاتھ تمہارے

كِتَبَ اللَّهُ عَلَيْكُمْ، وَاجِلْ لَكُمْ مَا وَادَّ ذُلُكُمْ أَنْ

(اللہ کی کتاب کو یاد کرو کہ) اور جانو یہی گناہ اسطے تمہارے جو عداوت ہے ان کے اس طرح بلکہ

تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصَنَاتٍ غَيْرَ مُسَافِحِينَ،

چاہو کہ عورتوں سے تعلقی کر لی، اپنے مالوں کے ساتھ نکاح کرتے ہوئے نہ شہوت مٹاتے ہوئے

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ

پھر جو (عورت کی فائزہ) اٹھایا تم نے اس سے ان (عورتوں) میں سے تو دے ان کو ہر ایک کے

فَرِيضَةً، وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَا ضَيْتُمْ بِهِ

مقرر شدہ اور نہیں کوئی گناہ تم پر اس بات کی کہ آپس میں راہمی ہوئے تمہیں (رات) پر

مِنْ بَعْدِ الْفَرِيضَةِ، إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

بعد مقررہ (ہر) کے یقیناً اللہ ہے خوب جاننے والا حکمت والا

مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ

اور جو نہ طاقت رکھے تم میں سے دولت کے لحاظ سے کہ نکاح کرے آزاد

الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمْ

مومن عورتوں سے تو ان میں سے (نکاح کرو) ملک ہوئے (جن) کے داہنے ہاتھ تمہارے اپنی لڑکیوں سے

الْمُؤْمِنَاتِ، وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ، بَعْضُكُمْ مِنْ

جو مومن ہیں اور اللہ خوب جانتا ہے تمہارے ایمان کو بعض تمہارے

بَعْضٍ، فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ

بعض سے ہیں پس نکاح کرو ان (لڑکیوں) سے بامجازت انکے ملکوں کے اور دو ان کو ہر ایک کے

بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَخِفَاتٍ

نسب طریق سے بلکہ نکاح کرو ان (لڑکیوں) میں نہ شہوت مٹانے والیاں اور نہ ہانسنے والیاں

أَخْدَانٍ، فَإِذَا أَحْصَيْتُمْ أَنْ تَكُونَ بِفَا حِشَّةٍ فَعَلَيْهِنَّ

چھپے دوست پھر جب ان کا نکاح ہو جائے تو اگر وہ کسی کوئی بے حیائی تو ان پر

for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful.

R. 5.

27. Allah desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allah is All-Knowing, Wise.

28. And Allah wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

29. Allah desires to lighten your burden, for man has been created weak.

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful to you.

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah.

نُصِفْ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَٰلِكَ لِمَنْ
نصف اہل رضا کا ہے جو آزاد عورتوں پر
خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تُصْبِرُوا خَيْرَ لَكُمْ وَاللَّهُ
کھینچنے سے بچنے خوف ہو بھاری کا تمہیں سے اور اگر صبر کرو بہتر ہے تمہارے لیے اور اللہ
عَفُوٌّ رَحِيمٌ ﴿۱۸﴾ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
بخشنے والا بہت رحم کرنا ہے اللہ کہوں کہ جو ان سے واسطے تمہارے اور ہدایت دے تم کو
سُنُّنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
طریقوں کی ان لوگوں کے جو پہلے تھے تم سے اور فضل سے توبہ ہو تم پر اور اللہ
عَلِيمٌ حَكِيمٌ ﴿۱۹﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَ
خوب جاننے والا ہے حکمت والا ہے اور اللہ چاہتا ہے کہ نفل سے توبہ ہو تم پر
يُرِيدَ الَّذِينَ يَتَّبِعُونَ الشُّهُوتِ أَنْ تَمِينُوا مِمَّا
چاہتے ہیں وہ لوگ جو پیروی کرتے ہیں خواہشات کی کہ تم جاذب تمہک جانا
عَظِيمًا ﴿۲۰﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ
بہت چاہتا ہے اللہ کو ہلکا کرے (لو بھرا) تم سے اور پیدا کیا گیا ہے
الْإِنْسَانُ ضَعِيفًا ﴿۲۱﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
انسان ضعیف ہے اے لوگو جو ایمان لائے ہو نہ کھاؤ
أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
مال اپنے آپس میں ناجائز طور پر سوائے اس کے کہ ہو تجارت
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ
رضامندی سے تمہاری اور قتل کرو اپنے تمہیں یقیناً اللہ
كَانَ بِكُمْ رَحِيمًا ﴿۲۲﴾ وَمَنْ يَفْعَلْ ذَٰلِكَ عُدُوًّا وَآثَاً
ہے تم پر بہت رحم کرنا اور جو شخص کرے گا ایسا زیادتی سے اور
ظَلَمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ
فلیم سے تو ضرور ہم داخل کریں گے اُسے آگ میں اور ہے اللہ پر

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your minor evils and admit you to a place of great honour.

33. And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

34. And to every one We have appointed heirs to what the parents and the relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches over all things.

يَسِيرًا ۚ اِنْ تَجْتَنِبُوا كَبِيرَ مَا تُنْهَوْنَ عَنْهُ

آسان اگر بچو گم سے بڑے گناہوں سے کہ روکنا ہے تم کو جن سے

نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مِّنْ خَلْقِكُمْ مَّثَلًا كَرِيمًا ۝۳۲

ہم تمہاری گناہوں کو تم سے جہان تمہاری اور ہم داخل کریں گے تم کو گھر عزت والے میں

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ

اور نہ آرزو کرو گے ایک دوسرے کی چیزیں جو اللہ نے بعض کو

لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا

مردوں کے لیے حصہ ہے اس سے جو کیا انہوں نے اور عورتوں کے لیے حصہ ہے

كَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ

اس سے جو کیا انہوں نے اور مانگو اللہ سے فضل اس کا یقیناً اللہ

كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝۳۳ وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا

ہے ہر بات کو خوب جاننے والا اور ہر ایک کے لیے ہم نے بنائے ہیں وارث اس والوں کے

تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ

جو چھوڑا والدین اور رشتہ داروں نے اور وہ جن سے تعلق قائم کیا

أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ

تمہاری قسموں نے تردد ان کو حصہ ان کا یقیناً اللہ ہے

كُلِّ شَيْءٍ شَهِيدًا ۝۳۴ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ۚ

ہر بات پر شہید مرد عورتوں پر اس لیے

CHAPTER 5

AL-MĀ'IDAH (*Revealed after Hijrah*)

Date of Revelation

According to Commentators of the Qur'ān this *Sūrah* belongs to the Medinite period. Ā'ishah reported by Hākim and Imām Aḥmad to have said that this is the last *Sūrah* which was revealed to the Holy Prophet. Taking into consideration all the revelation data one is inevitably led to the conclusion that the *Sūrah* was revealed in the last years of the Holy Prophet's ministry and some of its verses were actually among last to be revealed. Though Imām Aḥmad says on the authority of 'Asmā', daughter of Yazīd, that whole of this *Sūrah* was revealed together, it seems that because a major portion of it was revealed at one time, the whole of it came to be regarded as having been revealed at the same time. This is why perhaps Rodwell has assigned the *Sūrah* the last place in order of revelation.

Subject-Matter

The *Sūrah*, like *Sūrah* Āl 'Imrān and Al-Nisā', deals mainly with Christian doctrines and particularly denounces the doctrine that the Law is curse. It opens with the injunction that all covenants must be fulfilled and that it was necessary to lay down laws as to what is lawful and what is unlawful. It further claims that the Qur'ān has laid down ordinances bearing upon man's complete moral and spiritual development, and it is in this respect that the Qur'ān constitutes the final and irrevocable Divine Law for all mankind. This claim of the Qur'ān is embodied in the fourth verse of the *Sūrah*, which also implies that because the Law is most essential for the spiritual guidance of man and his moral development, it is wrong to regard it as a curse. The verse further hints that when the eating of the meat offered to idols and of blood and of strangled animals was forbidden to Christians and this commandment constituted an ordinance of the Law (The Acts 15:20. 29), they could not take exception to the Law and condemn it as a curse. The *Sūrah* proceeds to lay down Islāmic commandments with regard to eatables and enjoins that they should be *Ḥalāl*, i.e., allowed by the Law and *Tayyib* (pure), i.e., their use should in no way contravene or offend against medical or hygienic regulations. Islām, alone of all religions, while laying down ordinances regarding lawful and unlawful things, has pointed out the nice distinction between what is only lawful and what is both lawful and pure. Next, it is stated that the Jews and the Christians broke God's covenants and disregarded and defied Divine commandments which led to their moral and spiritual ruin and brought disgrace and humiliation on them. But they could now rehabilitate themselves into Divine favor by accepting the Holy Prophet. Christians are further warned that at first by deifying Jesus they caused the wrath of God to come down upon them and that now they have become jealous of the Holy Prophet because God has chosen him for His favors. This jealous

attitude of theirs towards the Holy Prophet resembles that of Cain towards Abel. The *Sūrah* proceeds to state that while Jews and Christians lose no opportunity to oppose Islām, they themselves have become so depraved as to have ceased to act upon their own religious Scriptures and are increasingly becoming ignorant of the teachings of their own religions. They are told that if they do not see their way to accepting Islām they should at least follow their own Scriptures and abide by their own Law. But if, owing to the political supremacy of Islām they have sometimes to seek the judgement of the Islāmic Government, that judgement will and must inevitably be according to the Qur'ānic Law. Then attention of the Muslims is drawn to the great change that has come over their political position and they are told that as the power of the infidels has been finally broken and Christians now are to be the principal enemies, and Jews in spite of their enmity towards Christianity, are to side with Christians, they (Muslims) should be on their guard against both of them. Some light is then shed on the stratagems and machinations employed by the enemies of Islām to turn Muslims away from their Faith and to lower in their estimation. After this, importance of the preaching of Islām is impressed upon Muslims. They are told that the one real method effectively to defeat the activities of Jews and Christians is to preach the Message of Islām to them and to bring home to them its truth from their own Scriptures. It should also be made clear to them that now their salvation lies in Islām and, that their idolatrous beliefs are false, particularly the doctrine that Jesus was son of God. Similarly, mention is made of Jews who, by opposing and persecuting the two great Prophets - David and Jesus - incurred God's displeasure. Their attention is drawn to their past faults and failings, and Christians being more amenable to accepting the commandments about what is lawful and what is unlawful; commandments about oaths; about the use of wine and games of chance and about hunting; and also commandments regarding criticism of religion and ordinances about religious rites and ceremonies and about evidence. Last of all a somewhat detailed mention is made of the particular circumstances of Jesus's ministry, and it is shown that they closely resemble those of other Prophets of God and that therefore there was nothing of Godhead or Divinity about him and that all material progress of Christian people was due to a prayer of his. But they have made improper use of their material progress and prosperity and have succumbed to polytheistic beliefs and practices. God will, on the Day of Judgement, establish their guilt and put them to shame from the mouth of Jesus himself. The *Sūrah* ends with the declaration that to God belongs the Kingdom of heavens and the earth and He has power over all things, which implies the hint that the belief that the Kingdom of God is only in heaven as the Christians say, has no foundation

AL-MĀ'IDAH

(Revealed after Həjra)

1. In the name of Allah, the Gracious, the Merciful.
2. O ye who believe! fulfil *your* contracts. Lawful are made to you quadrupeds of the class of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allah decrees what He wills.
3. O ye who believe! profane not the

سُورَةُ الْمَائِدَةِ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(پہلے پڑھا کرے) ساقی نام اللہ کے (رحمن اور رحیم) ہے

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ إِذْ كُنْتُمْ

لِأَمْرِ لَكُمْ بِهَا لَكُمْ

بِهَا لَكُمْ بِهَا لَكُمْ

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Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.

4. Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. And forbidden is also that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So

اَمْتُوا لَا تُحِلُّوا شَعًا مِنْ آلِهَةٍ وَلَا الشَّهْرَ الْحَرَامَ وَلَا

الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِّينَ الْبَيْتِ الْحَرَامِ

يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ

فَأَصْطَادُوا وَلَا يُغْرِبُ مَنكُمُ شَيْءٌ شَتَّى قَوْلًا صَدُّكُمْ

عَنِ الْمَسْجِدِ الْحَرَامِ إِنْ تَعْتَدُوا وَارْتَعَادُوا عَلَى

الْبَيْتِ وَالشَّقْوَى وَلَا تَنَازَعُوا عَلَى الْأَشْيَاءِ الْعُدْوَانِ

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ

اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ

وَالنَّطِيخَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا ذَكَاةً حَسَنَةً وَمَا ذُيِّقَ

عَلَى النَّصَبِ وَإِنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ فَلَكُمْ فُسُقٌ

الْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

وَالْيَوْمَ فَرَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَنخَسِبْهُمْ

أَنْ يَلْبِسَ هُكْمًا

fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful.

5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey to catch for you, training them for hunting and teaching them of what Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allah. And fear Allah. Surely, Allah is quick in reckoning.'

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication

وَإِخْشَؤُنِي، الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ

اور دین تمہارے آج کامل کیا میں نے تمہارے لیے دین تمہارا اور پوری کی میں نے

عَلَيْكُمْ دِينَكُمْ وَأَتَمَمْتُ

تم پر اپنی نعمت اور پسند کیا میں نے تمہارے لیے اسلام کو دین کے طور پر پس جو

اضْطُرُّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِآثِمِهِ، فَإِنَّ اللَّهَ

مجبور ہر مجاہدے بخوبی میں نے مجھے دالا ٹھکانے کی توفیق اللہ کی

غَفُورٌ رَحِيمٌ اَيَسْأَلُكَ مَا آجَلَ اَجَلٍ لَهُمْ قُلْ اَجَلٌ

بخشنے والا بہت کم کر دیتا ہے۔ بد چاہتے ہیں تمہارے کیا کچھ حلال کیا گیا ہے انکے لیے تو کمرے حلال کی گئی

لَكُمْ الطَّيِّبَاتُ، وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ

اپنی تمہارے لیے پاک چیزیں اور وہ جنہیں سکھایا تم نے شکار کی جانوروں میں سے شکار کا طریق سکھاتے ہوئے،

تَعَلِّمُوهُمْ نَهْنٍ مِّمَّا عَلَّمَكُمُ اللَّهُ، فَكُلُوا مِمَّا مَسَكَنَ

سکھاتے ہوئے تم انہیں اس سے جو سکھایا تمہیں اللہ نے پس کھاؤ اس سے جو روک رکھیں وہ شکاری

عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ

جانوں تم پر اور ذکر کرو نام اللہ کا اسی شکار پر اور دُرود اللہ سے یقیناً اللہ

سَرِيعُ الْحِسَابِ اَيَسْأَلُكَ لَكُمْ الطَّيِّبَاتُ وَ

جلد لینے والا ہے حساب آج حلال کی گئیں واسطے تمہارے پاک چیزیں اور

طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ

کھانا ان لوگوں کا جو دیئے گئے کتاب حلال ہے تمہارے لیے اور کھانا تمہارا حلال ہے

لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ

انکے لیے اور حلال کی گئیں پاک عورتیں مسلمان عورتوں میں سے اور پاک عورتیں

الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ اِذَا اتَّيْتُمُوهُنَّ

ان لوگوں میں سے جو دیئے گئے کتاب پہلے تم سے جبکہ دے دو تم ان عورتوں کو

اَجْوَادَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَخَفِضِي

مہراں کے قید کماج میں لاتے ہوئے نہ شہوت ملاتے ہوئے اور نہ بناتے ہوئے

nor taking secret paramours. And who-
ever rejects the faith, his work has doubt-
less come to naught, and in the Hereafter
he will be among the losers.

R. 2.

7. O ye who believe! when you stand
up for Prayer, wash your faces, and your
hands up to the elbows, and pass your
wet hands over your heads, and *wash* your
feet to the ankles. And if you be unclean,
purify yourselves *by bathing*. And if you
are ill or *you are* on a journey *while unclean*,
or one of you comes from the privy or you
have touched women, and you find not
water, betake yourselves to pure dust and
wipe therewith your faces and your hands.
Allah desires not that He should place you
in a difficulty, but He desires to purify
you and to complete His favour upon you,
so that you may be grateful.

8. And remember Allah's favour upon
you and the covenant which He made
with you, when you said, 'We hear and

اٰخِذِيْنَ وَمَنْ يَكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهُ زَوْ
پیشہ یار اور جو انکار کرے ایمان کا تو فیضاً جھٹ کر گئے اس کے عمل اور
هُوَ فِي الْاٰخِرَةِ مِنَ الْخَسِرِيْنَ ۝ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
وہ آخرت میں ناکاموں میں سے ہے اے لوگو جو ایمان لائے
اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاَغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ
جب کہ کھڑے ہوئے نماز کی تو دھو دیا کرو اپنے منہ اور اپنے ہاتھ
اِلَى الْمَرَافِقِ وَاصْبَحُوْا بِرُءُوسِكُمْ وَاَرْجُلَكُمْ اِلَى
کنبوں تک اور مسح کرو اپنے سروں کا اور (دھو لیا کرو) اپنے پیروں کو
الْكُفٰىنِ ۝ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ۝ وَاِنْ كُنْتُمْ
نمیزوں تک اور اگر ہوئے نجس تو غسل کر لیا کرو اور اگر ہوئے
مَرْضٰى اَوْ عَلَى سَفَرٍ اَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَايِطِ
بیمار یا سفر پر یا آوے کوئی تم میں سے جانتے ضرور سے
اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا
اور چھڑا تم نے عورتوں کو پھر نہ پاؤ تم تو قصبہ کرو
صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِرُءُوسِكُمْ وَاَيْدِيَكُمْ
مٹی پاک کا پھر مسح کرو اپنے چہروں کا اور اپنے ہاتھوں کا اس
مِنْهُ مَا يَرِيْدُ ۝ اَللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
(مٹی) سے نہیں چاہتا اللہ کو کرے تم پر کوئی تنگی
وَلٰكِنْ يُرِيْدُ لِيُطَهِّرَكُمْ وَلِيُبَيِّنَ نِعْمَتَهُ عَلَيْكُمْ
دیکھ وہ چاہتا ہے کہ پاک کرے تم کو اور تاکہ پوری کرے اپنی نعمت تم پر
لَعَلَّكُمْ تَشْكُرُوْنَ ۝ وَاِذْ كَرُّوا نِعْمَةَ اللّٰهِ عَلَيْهِمْ
تاکہ تم شکر کرو اور یاد کرو نعمت اللہ کی اپنے پر اور
مِثْلًا ۝ الَّذِيْ وَاثَقَكُمْ بِهِ ۝ وَاِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا
معد اس کا جو کہ یا اس نے تم سے جب کہ تم نے سنئے ہم نے اور اطاعت کی ہم نے

we obey.' And fear Allah. Surely, Allah knows well what is in the minds.

9. O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

10. Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

12. O ye who believe! remember Allah's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allah. And on Allah should the believers rely.

R. 3.

13. And indeed Allah did take a covenant from the children of Israel; and We raised among them twelve leaders. And Allah said, 'Surely, I am with you. If you

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ يَا أَيُّهَا

اَلَّذِينَ اٰمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ

وَلَا يَجْرِمُكُمْ شَتَانُ قَوْمٍ عَلَى اَلَّا تَعْدِلُوْا عِدِلُوْا ۚ

هُوَ اَقْرَبُ لِلتَّقْوٰى زَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا

تَعْمَلُوْنَ ۝ وَعَدَ اللَّهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّالِحٰتِ

لَهُمْ مَغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۝ وَالَّذِيْنَ كَفَرُوْا

كَذٰبُوْا يٰ اَيُّهَا الَّذِيْنَ اٰمَنُوا اَصْحٰبُ الْجَنَّةِ اِيَّاكُمْ

الَّذِيْنَ اٰمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ اِذْ هُمْ

قَوْمٌ يَبْسُطُوْنَ اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ

عَنكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

وَلَقَدْ اَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءٰلَ ۚ وَبَعَثْنَا

مِنْهُمْ اثْنًا عَشَرَ نَقِيبًا ۚ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ

اَنِتَّيْتُمْ لَأَنْزِلَنَّ عَلَيْكُمْ طُوفَانًا مِّنَ السَّمَاءِ

مِنْ دُخَانٍ مُّطْبَقٍ ۚ فَوَقَفُوا تَأْتِبَةً ۚ فَقَالَ

لَهُمْ اِنِّي اَعْلَمُ بِمَا تَعْمَلُوْنَ ۚ فَخَسَفْنَا سُجُودَهُمْ

وَجَعَلْنَاهُمْ اَسْوَاقَ خِزْيَانٍ خَاطِرًا مُّذِيبًا ۚ

فَوَقَفُوا تَأْتِبَةً ۚ فَقَالَ لَهُمْ اِنِّي اَعْلَمُ بِمَا

تَعْمَلُوْنَ ۚ فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

اَسْوَاقَ خِزْيَانٍ خَاطِرًا مُّذِيبًا ۚ فَخَسَفْنَا

سُجُودَهُمْ وَجَعَلْنَاهُمْ اَسْوَاقَ خِزْيَانٍ

خَاطِرًا مُّذِيبًا ۚ فَخَسَفْنَا سُجُودَهُمْ

وَجَعَلْنَاهُمْ اَسْوَاقَ خِزْيَانٍ خَاطِرًا

مُذِيبًا ۚ فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

اَسْوَاقَ خِزْيَانٍ خَاطِرًا مُّذِيبًا ۚ

فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

اَسْوَاقَ خِزْيَانٍ خَاطِرًا مُّذِيبًا ۚ

فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

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فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

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فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

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فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

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فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

اَسْوَاقَ خِزْيَانٍ خَاطِرًا مُّذِيبًا ۚ

فَخَسَفْنَا سُجُودَهُمْ وَجَعَلْنَاهُمْ

observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allah a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. So pardon them and turn away *from them*. Surely, Allah loves those who do good.

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have caused enmity and hatred among them till the Day of Resurrection. And Allah will soon let them know what they have been doing.

اَقِمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
تَامُّ كَلِمَةٍ نَارِ اوردی تم نے زکوٰۃ اور ایمان لائے تم رسول پر میرے
وَعَزَّزْتُمُوهُمْ وَاقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا
اور مدد کی تم نے ان کی اور قرض دیا تم نے اللہ کو قرض اچھا
لَا كُفْرَانَ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا ذُنُوبَكُمْ جِئْتُمْ تَجْرِبًا
غور و خور و در و دروں گا تم سے بُرائیاں تمہاری اور غور و خور و داخل کو دکھائے بغاوت میں کہ جیسی تہی
مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ
پیچھے میں کے نہیں پھر جس نے کفر کیا بعد اس کے تم میں سے تو ایسا
ضَلَّ سَوَاءَ السَّبِيلِ ^[۱۴] فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ
گمراہ ہوا وہ درست راہ سے ہیں بسبب ان کے توڑنے کے اپنا عہد
لَعَنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ
سنت کی کہنے ان پر اور بنایا ہم نے دلوں کو ان کے سخت وہ بدلا دیتے ہیں باتوں کو
عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ
کہوں سے ان کی اور بھول گئے وہ ایک حد اس کے کہ وہ نصیحت کہتے تھے بچے ذریعہ اور توبہ کے
تُظَلِّمُ عَلَى خَائِنَةٍ مِنْهُمْ أَلَا قَلِيلًا مِمَّنْ قَاغُ
بیشتر ظلم ہوتا خیانت پر ان کی طرف سے سوائے غمخواری کے ان میں سے پس درگزر کر
عَنْهُمْ وَاصْفَحْ ^[۱۵] إِنَّ اللَّهَ يُحِبُّ الْمُخْسِنِينَ ^[۱۶] وَمِنْ
ان سے اور معاف کر یقیناً اللہ پسند کرتا ہے مخلصوں کو اور ان
الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا
لوگوں سے جنہوں نے کہا ہم تیرا مدد کرنے وعدہ ان سے پس وہ بھول گئے
حَقًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
ایک حد اس کے کہ وہ نصیحت کہتے تھے جن کے ذریعہ پس والدی ہم نے درمیان ان کے دشمنی
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا
اور کفایت تار روز قیامت اور غریب آگاہ کرے گا ان کو اللہ اس سے

16. O People of the Book! there has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book.

17. Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every *kind* of darkness into light by His will, and guides them to the right path.

18. They have indeed disbelieved who say, 'Surely, Allah is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allah, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allah belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allah has power to do all things.

19. The Jews and the Christians say, 'We are sons of Allah and His loved ones.' Say, 'Why then does He punish you for your sins?'

لَا تَوَاصِعُونَ ۙ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

جو تھے وہ کرتے اے اہل کتاب یقیناً آگیا تمہارے پاس رسول ہمارا

يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

کھول کر بیان کرتا ہے تمہارے لیے بہت کچھ اہل کتاب سے چھپاتے کتاب میں ہمارے

وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ

اور گھڑ کر دیتا ہے بہت سے یقیناً آگیا تمہارے پاس نور سے اللہ کی نور اور کتاب

مُبِينٌ ۚ يَهْدِي بِهُ اللَّهُ مِنَ الْظُلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

کھلی کھلی ہدایت دیتا ہے بظلمت کے اندر اسے جس نے پروی کی راہنی کرتے ہوئے اہل کتاب کو اللہ کی روشنی

السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

کی سلامتی کے اور وہ نکالتا ہے انہیں انہیروں سے طرف نور کی سلامتی اپنے حکم کے

وَيَهْدِي بِهِم إِلَى صِرَاطٍ مُّسْتَقِيمٍ ۚ لَقَدْ كَفَرَ الَّذِينَ

اور ہدایت دیتا ہے انہیں راہ سیدھی کی یقیناً یقیناً کفر کیا ان لوگوں نے

قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ

جنہوں نے کہا یقیناً اللہ ہی مسیح ابن مریم ہے تو کہہ دے میں کون

يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ

ہر ایک ہے بمقابلہ اللہ کے کسی بات کا اگر وہ ارادہ کرے کہ ہلاک کرے مسیح ابن

مَرْيَمَ وَأُمَّهُ ۚ وَفِي الْأَرْضِ جَمِيعًا ۚ وَلِلَّهِ مُلْكُ

سرزمین کو اور ماں کو اور باپ کو جو زمین میں ہیں سب کو اور اللہ کی ہی ہے بادشاہی

السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا يَشَاءُ مَا يَشَاءُ

آسمانوں کی اور زمین کی اور جو درمیان ہے ان دونوں کے وہ کیا کرتا ہے جو چاہتا ہے اور

اللَّهُ عَزَّ وَجَلَّ ۚ قَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ

اللہ عز و جل پر خوب قدرت رکھنے والا ہے اور کہا یہودیوں اور عیسائیوں نے کہ ہم

أَبْنَاءُ اللَّهِ وَإِحْبَاءُ ۚ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ

ابنوں کے اور پیار سے ہیں ان کے تو کہہ دے پھر کیوں عذاب دیتا ہے تمہیں بسبب گناہوں کے تمہارے

يَعْنِي

یعنی

Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allah belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

20. O People of the Book! there has come to you Our Messenger, after a break in the *series of Messengers*, who makes *things* clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allah has power to do all things.

R. 4.

21. And remember when Moses said to his people, 'O my people, call to mind Allah's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.'

22. 'O my people, enter the Holy Land which Allah has ordained for you and do not turn back, for then you will turn losers.'

23. They said, 'O Moses, there is in that *land* a haughty and powerful people,

بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ

(نہیں) بل تم انسان ہو انہی سے جو پیدا کئے اس نے وہ بخشتا ہے جسے چاہتا ہے اور

يُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَ

عذاب دیتا ہے جسے چاہتا ہے اور اللہ ہی کی ہے بادشاہی آسمانوں کی اور زمین کی اور

مَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ [۱۱] هَلْ أَكْتَبَ قَدْ

جو درمیان ہے ان دونوں کے احوال کی مطلقاً ہے اے اہل کتاب یقیناً

جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى قِثْرَةٍ مِّنْ

آپ سے تمہارے پاس رسول ہمارا کھول کر بیان کرتا ہے تمہارے لیے وقفہ پر

الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا

رسولوں کے سیکر کہہ دوں میں آیا ہمارے پاس کوئی خوشخبری دینے والا اور نہ

نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ

ڈرانے والا یقیناً آیا تمہارے پاس خوشخبری دینے والا اور ڈرانے والا اور اللہ ہر بات پر

شَيْءٍ قَدِيرٌ [۱۲] قَالَ مُوسَى لِقَوْمِهِ يَقُولُوا كُرُوا

خوب قدرت رکھنے والے اور جب کہ میں نے اپنی قوم سے اے قوم میری یاد کرو

نَحْمَةُ اللَّهِ عَلَيْكُمْ إِنْ جَعَلْ فِيكُمْ أَنْبِيَاءَ وَجَعَلَ

نعمت اللہ کی اس پر جبکہ بنائے اس نے تم میں نبی اور بنایا تم کو

مَلَكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ [۱۳]

بادشاہ اور دیا تم کو جو نہیں دیا کسی کو تمام دنیا میں سے

يَقُولُوا خَلُّوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ

اے قوم میری داخل ہو ارض مقدس میں وہ جو کہ مکہ کی ارض ہے

لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ [۱۴]

تمہارے لیے اور نہ پھرو اپنی پیٹھوں پر پس ہو جاؤ گے تم ناکام

قَالُوا يَا مُوسَى إِنَّا فِيهَا قَوْمٌ جَبَّارُونَ وَإِنَّا لَنَ

انہوں نے کہا اے موسیٰ یقیناً اس میں ہے قوم ستمگر اور ہم ہرگز نہیں

and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it.'

24. Thereupon two men from among those who feared *their Lord*, on whom Allah had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allah, if you are believers.'

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, and here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they *each* offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allah accepts only from the righteous.'

تَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا، فَإِنْ يَخْرُجُوا مِنْهَا
داعی ہو گئے ہیں یا تنگ کر نکل جا رہی وہ اس سے ہیں اگر نکل جائیں گے وہ اس سے
فَاتَاكَ اِخْلُوكَ قَالَ رَجُلَيْنِ مِنَ الَّذِينَ يَخْتَفُونَ اَنَعَمْ
تو ہم داعی ہو رہے ہیں کیا دونوں نے ان لوگوں میں سے جو ڈرتے تھے انکا یہ تھا
اَللّٰهُ عَلَيْهِمَا اِذَا خُلُوْا عَلَيْهِمُ الْبُأْسَ، فَاِذَا دَخَلْتُمُوهُ
اللہ نے ان دونوں پر داعی ہو جاؤ ان پر دروازہ میں پس جب داعی ہو جاؤ گے تو ان کا دروازہ
فَاَنْتُمْ غٰلِبُوْنَ وَعَلَى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ
میں تو یقیناً تم غالب ہو گے اور اللہ پر پس بھروسہ کرو اگر تم مومن ہو
قَالُوْا يٰمُوسٰى اِنَّكَ اَنْتَ خُلُوهَا بِئْسَ اَمَّا دَاخِلُهَا فَبِئْسَ
انہوں نے کہا اے موسیٰ یقیناً ہم اگر نہیں داعی ہو گئے اس میں کبھی بھی جب تک وہ رہیں اس میں
فَاَذْهَبْتَ اَنْتَ وَرَبُّكَ فَقَاتِلَا اِنَّا هُنَا قَاعٌ مُّذَوْنٌ
پس جا تو اور رب تیرا دونوں ملو یقیناً ہم یہاں پر بیٹھنے والے ہیں کہا اس نے
رَبِّ رَاقٍ لَا اَمْلِكُ اِلَّا نَفْسِيْ وَآخِيْ فَافِرُوْا بَيْنَنَا وَبَيْنَ
لے رہے ہیں یقیناً میں نہیں اختیار کرتا مگر اپنی جان پر اور اپنے بھائی پر نہیں اختیار کر دوں گا ہمارے اور درمیان
الْقَوْمِ الْفٰسِقِيْنَ قَالَ فَاِنْتَهٰى مُخْرَجُهُ عَلَيْهِمُ اَرْبَعِيْنَ
قوم فاسق کے فرمایا پس یقیناً وہ (زمین) حرام کی گئی ہے ان پر چالیس
سَنَةً، يَّتِيْتُهُمْ فِيْهَا اَرْضٌ، فَلَا تَأْسَ عَلَى الْقَوْمِ
سال مرگداں پھر رہے ہیں زمین میں پس نہ غمگناتو قوم
الْفٰسِقِيْنَ وَاتَّبَلْ عَلَيْهِمْ نَبَاۤىِٕنَا اَدْرَاۤىَا لِّحَقِّ مَاۤ اَدَّ
فاسق پر اور پڑھ ان پر خبر دو بتلوں کی آدم کے ساتھ حق کے بیکر
قَرِيْبًا قَرِيْبًا تَاۤمَّتْ قِسْمَتُكَ مِنْ اَحَدٍ هُمَا وَلَكِنْ يَّتَقَبَّلُ
قریبی کی ان دونوں نے کوئی قریبانی نہیں کی گئی طرف سے ایک کی ان دونوں میں سے اور نہ قبول کی گئی
مِنَ الْاٰخِرَةِ قَالَ لَا قِسْمَتُكَ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ
طرف سے دوسرے کی اس نے کہا البتہ دوسریں قبول کرے گا اس نے کہا صرف قبول کرتا ہے اللہ

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allah, the Lord of the universe.'

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

33. On account of this, We prescribed for the children of Israel that whoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And

مِنَ الْمُتَّقِينَ [۱۶] لَئِنْ بَسَطْتَ إِلَى يَدِكَ لَتَنفُتَنِي

متقیوں سے یقیناً اگر دراز کیا تو نے طرف میری اپنا ہاتھ تو تیرے ہاتھ

مَا أَنَا بِسَاطِئٍ يَدِي إِلَيْكَ لَا فَتْلُكَ، إِنِّي أَخَافُ

میں نہیں ہوں دراز کرنے والا اپنا ہاتھ میری طرف نہ تو تیرے ہاتھ میں ڈرتا ہوں

اللَّهُ رَبُّ الْعَالَمِينَ [۱۷] إِنْ يَرِئِدُ أَنْ تَبُولَ بِأُتَيْمِي وَ

اگر رب عالمین سے یقیناً میں چاہتا ہوں کہ تو اٹھائے گئے میرا اور

إِثْمَكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ، وَذَلِكَ جَزَاءُ

گناہ اپنا پس تو ہر جا دے آگ والوں سے اور یہ بدلہ ہے

الظَّالِمِينَ [۱۸] فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ

ظالموں کا پس رغبت دلائی اس کو نفس نے اس کے قتل کی اپنے بھائی کے لئے اس نے قتل کر دیا

فَأَصْبَحَ مِنَ الْخَاسِرِينَ [۱۹] فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ

اسے پس وہ ہو گیا خسارہ پاؤں والوں میں سے پھر بھیجا اللہ نے ایک کوا کو پھرتا تھا

فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوَاءَ أَخِيهِ، قَالَ

زمین میں تاکہ دکھادے اسے کس طرح ڈھانکے وہ لاش اپنے بھائی کی اس نے کہا

يُؤْتِلَتِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي

لے انہیں مجھ پر کیا عاجز ہو گیا میں کہ ہر جا دل میں مانند اس کونے کی کر دکھائوں میں

سَوَاءَ أَخِي، فَأَصْبَحَ مِنَ الشَّامِثِينَ [۲۰] مِنْ أَجْلِ ذَلِكَ

لاش اپنے بھائی کی پس ہو گیا وہ پشیمان ہوئے والوں میں سے بسبب اس کے

كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ

لکھا ہم نے بنی اسرائیل پر کہ جس نے قتل کیا کوئی نفس بغیر

نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا،

نفس کے یا فساد کرنے کے زمین میں تو گویا کہ قتل کر دیا اسے لوگوں کو سب کو

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ

اور جس نے زندہ کیا اس کو تو گویا کہ زندہ کیا اسے لوگوں کو سب کو اور یقیناً یقیناً

اور جس نے زندہ کیا اس کو تو گویا کہ زندہ کیا اسے لوگوں کو سب کو اور یقیناً یقیناً

Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

34. The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

35. Except those who repent before you have them in your power. So know that Allah is Most Forgiving, Merciful.

جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنْ كَثُرُوا مِنْهُمْ بَعْدَ

آنے ان کے پاس رسول ہمارے ساتھ دلائل کے پھر یقیناً بہت سے ان میں سے بعد

ذَلِكَ فِي الْأَرْضِ لَمُسِيرٍ قَوْنٍ ﴿٢٢﴾ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ

اس کے مزاحمت سے بڑھنے والے ہیں زمین میں

يَحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

رہتے ہیں اللہ اور رسول اس کے سے اور کوشش کرتے ہیں زمین میں فساد کی

ان يُمَيِّتُوا وَيُصَلُّوا وَتُقَطَّعَ اَنْدَتُهُمْ وَالْحُلُمُ

[illegible]

اور پڑھیں اور ان کے

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محکم دلائل سے مزین متنوع و منفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

[illegible]

دنیا میں اور ان کے لیے آخرت میں غلاب ہے بڑا سوائے ان لوگوں کے جنہوں

فَاعْلَمُوا أَنَّ اللَّهَ

نہ تو برکی بیٹا اس کے کہ تم قابو پاؤ الہ پر پس جان لو کہ گفتا اللہ

قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَكُمْ عَذَابُ اللَّهِ عَظِيمٌ

QUR'ĀNIC VOCABULARY

الْمُفْرَدَاتُ الْقُرْآنِ

al-mufradātul qur'āni

SPLIT-WORD TRANSLATION OF SŪRAH AL-FĀTIḤAH AND SŪRAH AL-BAQARAH AND TRANSLITERATION

RECITATION OF THE HOLY QUR'ĀN

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ
الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ
الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ
لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ
رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ
الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا -

Ḥaḍrat Anas^{ra} relates that the Holy Prophet^{sa} said: "A believer who recites the Holy Qur'ān is like a tangerine, which tastes good and also has a pleasant smell; a believer who does not recite the Holy Qur'ān is like a date, which tastes good but has no smell. A sinner who recites the Holy Qur'ān is like sweet basil flower (*Ocimum pelosum*) which smells pleasant but is bitter in taste; a sinner who does not recite the Holy Qur'ān is like a wild gourd, which does not smell good and also has a bitter taste."

(Abū Dā'ūd kitābul adab bāb man yu'mar ayyuḡālīs)

QUR'ĀNIC VOCABULARY (الْمُفْرَدَاتُ الْقُرْآنِ)
SPLIT-WORD TRANSLATION OF
SŪRAH AL-FĀTIḤAH AND SŪRAH AL-BAQARAH

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
الرَّحْمَنُ	(<i>Arrahmān</i>) The Most Gracious	غِشَاوَةٌ	(<i>Ghishāwatun</i>) Covering	سَمَاءٌ	(<i>Samā 'un</i>) Cloud; Sky
الرَّحِيمُ	(<i>Arrahīm</i>) The Ever Merciful	عَظِيمٌ	(<i>'Aẓīmun</i>) Great	رَعْدٌ	(<i>Ra 'dun</i>) Thunder
حَمْدٌ	(<i>Hamdu</i>) Praise; Goodness	مَرَضٌ	(<i>Maraḍun</i>) Disease	بَرْقٌ	(<i>Barqun</i>) Lightning
رَبِّ	(<i>Rabbi</i>) Creator, Protector	أَلِيمٌ	(<i>Alīmun</i>) Grievous	أَصَابِعُ	(<i>Aṣābi 'a</i>) Fingers
عَالَمِينَ	(<i>'Ālamīn</i>) Worlds; Universe	عَذَابٌ	(<i>'Adhābun</i>) Punishment	أَذَانٌ	(<i>Ādhānun</i>) Ears
يَوْمٍ	(<i>Yaum</i>) Day, Time	نَسْتَعِينُ	(<i>Nasta 'īnu</i>) We do implore for help	حَذَرٌ	(<i>Hadhara</i>) Fear
صِرَاطٌ	(<i>Sirāta</i>) Path	مُضِلِّحُونَ	(<i>Muṣliḥūn</i>) Reformers	مُحِيطٌ	(<i>Muḥiṭun</i>) One who encompasses
مُسْتَقِيمٌ	(<i>Mustaqīma</i>) Straight, Right	النَّاسُ	(<i>Annāsu</i>) The people	يَخْطَفُ	(<i>Yakhtaḥfu</i>) He snatches away
أَنْعَمْتَ	(<i>An 'amta</i>) You have bestowed your favors	سُفَهَاءٌ	(<i>Sufahā 'u</i>) Fools	سَمِعَ	(<i>Sam 'i</i>) Hearing
الْمَغْضُوبِ	(<i>Al-maghḍūbi</i>) Those who have incurred <i>your</i> wrath	شَيَاطِينِ	(<i>Shayāṭīn</i>) Ring-leaders	خَلَقَ	(<i>Khalaqa</i>) He created
ضَالِّينَ	(<i>ḍā 'allīn</i>) Those who have gone astray	طُغْيَانِهِمْ	(<i>Tuḡhyānihim</i>) Their transgression	صَيِّبٌ	(<i>Ṣayyibun</i>) Heavy rain
رَيْبٌ	(<i>raiba</i>) Doubt	الضَّلَالَةُ	(<i>Adḍalāla</i>) Error; Mistake	فِرَاشًا	(<i>Firāshan</i>) Bed; Resting place
هُدًى	(<i>Hudan</i>) Guidance	مَثَلٌ	(<i>Mathalu</i>) Case; Example	بِنَاءٌ	(<i>Binā 'an</i>) Roof
مُتَّقِينَ	(<i>Muttaqīna</i>) Righteous people	نَارًا	(<i>Nāran</i>) Fire	مَاءٌ	(<i>Mā 'an</i>) Water
ذَلِكَ	(<i>Dhālika</i>) This	ذَهَبَ اللَّهُ	(<i>Dhahaballāhu</i>) Allāh took away	ثَمَرَاتٍ	(<i>Thamarāt</i>) Fruits
أُولَئِكَ	(<i>Uḷā 'ika</i>) It is they	بِنُورِهِمْ	(<i>Binūrihim</i>) Their light	أَنْدَادٌ	(<i>Andādan</i>) Equals; Counterparts
خَتَمَ	(<i>Khatama</i>) He has set a seal	ظُلُمَاتٍ	(<i>Ẓulumātīn</i>) Thick darkness	عَبِيدَنَا	(<i>'Abdinā</i>) Our servant
قُلُوبٌ	(<i>Qulūbun</i>) Hearts	صُمٌّ	(<i>Ṣummun</i>) Deafs	بِسُورَةٍ	(<i>Bisūratīn</i>) A chapter; Sign
سَمِعَ	(<i>Sam 'in</i>) Ears	بُكْمٌ	(<i>Bukmun</i>) Dumbs	وَقُودٌ	(<i>Waqūdu</i>) Fuel; Fire-wood

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أَبْصَارُهُمْ	(Abṣārahum) Their sight	عُمَى	('Umyun) Blinds	أَلْجَارَةُ	(Al-hijāratun) Special stone
أَنْهَارٌ	(Anhārun) Streams	غَيْبٌ	(Ghaiba) Secrets; Hidden matters	يَبْنَى	(Yā banī) O Children
أَزْوَاجٌ	(Azwājun) Mates	أَبَى	(Abā) He refused	نِعْمَتٌ	(Ni'matun) Favors
مُطَهَّرَةٌ	(Mutahharatun) Chaste; Pured	كُفْرَيْنَ	(Kafirīn) Disbelievers	أَنْعَمْتُ	(An'amtu) I rewarded
بُعُوضَةٌ	(Ba'ūdatan) Gnat	كُلَا	(Kulā) Both of you eat	أَوْفُوا	(Aufū) You fulfil
يُضِلُّ	(Yuḍillu) He adjudges to be in error	رَغَدًا	(Raghadan) Plentifully	أَنْزَلْتُ	(Anzaltu) I have sent
فُسِّقِينَ	(Fāsiqīn) Disobedient	لَا تَقْرَبَا	(Lā taqrabā) Approach not both of you	لَا تَشْتَرُوا	(Lā tashtarū) Barter not
عَهْدٌ	('Ahdin) Covenant	شَجَرَةٌ	(Shajaratun) Tree	ثَمَنًا	(Thamanan) Price
مِيثَاقٍ	(Mithāqin) Having established	ظَالِمِينَ	(Zālimīn) Wrongdoers	قَلِيلًا	(Qalīlan) A paltry (price)
خَسِرُونَ	(Khāsirūna) Losers	أَزْلَهُمَا	(Azallahumā) He (Satan) caused them both to slip	حَقٌّ	(Haqqun) Truth
أَمْوَاتًا	(Amwātan) Without Life; Dead ones	إِهْبِطُوا	(Ihbiṭū) Go forth; Get out	بِالْبَاطِلِ	(Bilbāṭili) With falsehood
عَلِيمٌ	('Alimun) One who knows most	عَدُوٌّ	('Aduwwun) Enemy	وَارْكَعُوا	(Warka'ū) And bow down
جَاعِلٌ	(Jā'ilun) One who creates	مُسْتَقَرٌّ	(Mustaqarrun) Abode	الرُّكَّعِينَ	(Arrākī'in) Those who bow down
خَلِيفَةٌ	(Khalīfah) Vicegerant	مَتَاعٌ	(Matā'un) Provision	بِالْبِرِّ	(Bilbirri) Of good; Righteousness
دِمَاءٌ	(Dimā'un) Blood	كَلِمَاتٍ	(Kalimātin) Words of prayer; Commandments	وَاسْتَعِينُوا	(Wasta'inū) And seek help
نُسَبِّحُ	(Nusabbihū) We glorify	الْثَوَابُ	(Attawwāb) Oft-returning with compassion	بِالصَّبْرِ	(Biṣṣabri) With patience
نُقَدِّسُ	(Nuqaddisu) We extol holiness	تَبِعَ	(Tabi'a) Shall follow	خُشِعِينَ	(Khāshi'in) Humble in spirit
أَعْلَمُ	(A'lamu) I know well	خَوْفٌ	(Khaufun) Fear	أَذْكُرُوا	(Udhkarū) Remember
عَلَّمَ	('Allama) He taught	آيَاتٍ	(Āyāti) Signs	وَاتَّقُوا	(Wattaqū) And fear
أَسْمَاءٌ	(Asmā'un) Names; Attributes	أَصْحَابُ النَّارِ	(Ashābunnār) Inmates of the Fire	تَحْتَهَا	(Taḥtiḥā) Beneath these (gardens)
يَنْقُضُونَ	(Yanquḍūna) They break	أَنْبِئُونِي	(Anbi'ūnī) Tell me	أَسْكُنْ	(Uskun) Dwell; Live

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صَادِقِينَ	(<i>Ṣādiqīn</i>) Truthful; Right	خَالِدُونَ	(<i>Khālīdūna</i>) They will abide; They will remain permanently	شَفَاعَةٌ	(<i>Shafā'atun</i>) Intercession
عَدْلٌ	(<i>ʿAdlun</i>) Ransom	الْغَمَامَ	(<i>Al-ghamāma</i>) The clouds	أَذْنَى	(<i>Adnā</i>) Worse; Inferior
نَجَّيْنَاكُمْ	(<i>Najjainākum</i>) We delivered you	طَيِّبَاتٍ	(<i>Tayyibāt</i>) The good things	إِهْبِطُوا	(<i>Ihbiṭū</i>) Go down
سُوءٌ	(<i>Sū'an</i>) Grievous	إِتَّخَذْتُمْ	(<i>Ittakhadhtum</i>) They took	مِصْرًا	(<i>Miṣran</i>) Town/City
بَلَاءٌ	(<i>Bafā'un</i>) Trial; Test	قَرْيَةً	(<i>Qaryata</i>) Town	ذِلَّةٌ	(<i>Dhillatu</i>) Abasement
فَرَّقْنَا بَيْنَكُمْ	(<i>Farraqnā bikum</i>) We divided for you	حَيْثُ	(<i>Haithu</i>) Wherever	مَسْكَنَةٌ	(<i>Maskanatu</i>) Destitution
بَحْرٌ	(<i>Baḥrun</i>) The sea	خَطَايَاكُمْ	(<i>Khatāyākum</i>) Your sins	غَضَبٍ	(<i>Ghaḍabin</i>) The wrath
وَعَدْنَا	(<i>Wā'adnā</i>) We made a promise	قَوْلًا	(<i>Qaulan</i>) For a word	عَصَوْا	(<i>ʿAṣawwa</i>) They rebelled
أَرْبَعِينَ	(<i>Arba'inā</i>) Forty	رِجْزًا	(<i>Rijzan</i>) Punishment	كَانُوا يَغْتَدُونَ	(<i>Kānū ya 'tadūna</i>) They transgressed
لَيْلَةٌ	(<i>Lailatan</i>) Night	بِعَصَاكَ	(<i>Bi-'aṣāka</i>) With thy rod	هَادُوا	(<i>Hādū</i>) Became Jews
الْعِجْلَ	(<i>Al-'ijla</i>) The calf	فَانْفَجَرَتْ	(<i>Fanfajarat</i>) So gushed forth	نَصْرَى	(<i>Naṣārā</i>) The Christians
ظَالِمُونَ	(<i>Zālimūn</i>) Transgressors	إِنْنَا عَشْرَةٌ	(<i>Ithnatā 'ashrah</i>) Twelve	صَبِيحِينَ	(<i>Ṣabī'in</i>) The Sabians
عَفَوْنَا	(<i>ʿAfaunā</i>) We forgave	عَيْنًا	(<i>ʿAinan</i>) Springs	أَجْرٌ	(<i>Ajrun</i>) Reward
أَتَيْنَا	(<i>Ātainā</i>) We gave	كُلُّ أَنْاسٍ	(<i>Kullu unāsin</i>) Every tribe	الْطُّورَ	(<i>Aṭṭur</i>) The Mount
الْفُرْقَانَ	(<i>Al-furqāna</i>) The Discrimination	لَا تَغْتَفُوا	(<i>Lā ta 'thau</i>) Commit not iniquity	خُذُوا	(<i>Khudhū</i>) Hold fast
قَوْمٍ	(<i>Qaumin</i>) Nation	طَعَامٍ	(<i>Ta'āmin</i>) Food	خَسِرِينَ	(<i>Khāsirīn</i>) The losers
بَارِئِكُمْ	(<i>Bāri'ikum</i>) Your Maker	بِقُلُوبِهَا	(<i>Baqlihā</i>) Its herbs	إِعْتَدُوا	(<i>I'tadau</i>) They transgressed
نَرَى	(<i>Narā</i>) We see	فَتَاتِهَا	(<i>Qiththā 'ihā</i>) Its cucumbers	سَبْتٍ	(<i>Sabti</i>) Saturday
جَهْرَةً	(<i>Jahratan</i>) Face to face	قُومِهَا	(<i>Fūmihā</i>) Its wheat; Garlic	قِرْدَةً	(<i>Qiradatan</i>) Apes
صُعِقَةً	(<i>Ṣā'iqatu</i>) The thunderbolt	عَدَسِهَا	(<i>ʿAdasihā</i>) Its lentils	خَسِيسِينَ	(<i>Khāsi'in</i>) Despised
مُفْسِدُونَ	(<i>Mufsidūna</i>) Those who create disorder	إِسْتَوْقَدَ	(<i>Istauqada</i>) He kindled	مَا حَوْلَهُ	(<i>Mā ḥaulahū</i>) All around him

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بَعَثْنَاكُمْ	(Ba'athnākum) We raised you	بَصَلَهَا	(Baṣalihā) Its onions	تُؤْمَرُونَ	(Tu'marūna) You are commanded
مَوْعِظَةٌ	(Mau'izātun) A lesson; An admonition	قَسَبَتْ	(Qasat) Became hardened	أَيَّامًا	(Ayyāman) A few days
تَذْبَحُو	(Tadhbaḥū) Slaughter	يَشْقُقُ	(Yashshaqqaqu) That cleaves asunder	خَلَاقٍ	(Khalāqi) Share
بَقَرَةٌ	(Baqaratan) A cow	يَهْبِطُ	(Yahbiṭu) Humbles	مِمَّا	(Mimmā) Out of what
هُزُوا	(Huzuwan) To make a jest	خَشْيَةُ اللَّهِ	(Khashyatillāhi) Fear of Allāh	سَيِّئَةٌ	(Sayyi'atan) Evil
جَاهِلِينَ	(Jāhilin) Ignorants	غَافِلٌ	(Ghāfilun) Unmindful	أَحَاطَتْ	(Aḥātat) Has encompassed
مَا	(Mā) What	كَلِمَ اللَّهِ	(Kalāmallāh) The Word of Allāh	خَطِيئَتُهُ	(Khaṭī'atuhū) His sins
فَارِضٌ	(Fāridun) Old	يُحَرِّفُونَ	(Yuharrifūna) They distort; Pervert	كَادُوا	(Kādū) Were near
بِكْرٌ	(Bikrun) Young	يَعْلَمُونَ	(Ya'lamūna) They know	إِسْتَسْقَى	(Istasqā) He prayed for water
عَوَانٌ	('Awānun) Full-grown	فَتَحَ اللَّهُ	(Fataḥallāhu) Allāh has unfolded	تَشَابَهَ	(Tashābaha) Appeared alike
لَوْنُهَا	(Launuhā) Her color	يُسِرُّونَ	(Yusirrūna) They keep secret	إِحْسَانًا	(Iḥsānan) To show kindness; Handsome manner
صَفْرَاءُ	(Ṣafrā'u) Dun (Dull brown)	يُعْلِنُونَ	(Yu'linūna) They make known	قُرْبَى	(Qurbā) Kindred
فَاقِعٌ	(Fāqi'un) Rich in tone	أُمِّيُونَ	(Ummiyyūna) Illiterate	تَوَلَّيْنِمُ	(Tawallaitum) You turned away
تَسُرُّ	(Tasurru) She delights	أَمَانِيٌّ	(Amāniyya) False notions	لَا تَسْفِكُونَ	(Lā tasfikūna) You will not shed
نَظَرِينَ	(Nāzirina) Observers	يَظُنُّونَ	(Yazunnūna) They conjecture	لَا تَهْوَى	(Lā tahwā) Desired not
لَنْ تَمَسَّ	(Lan tamassa) Shall never touch	وَيْلٌ	(Wailun) Woe; Distress	دِيَارِكُمْ	(Diyārikum) Your homes
تُثِيرُ	(Tuthīru) She ploughs	يَكْتُبُونَ	(Yaktabūna) They Write	أَقْرَزْتُمْ	(Aqrartum) You confirmed
حَزَتْ	(Ḥartha) Tilth	أَيْدِي	(Aidi) Hands	فَرِيقًا	(Fariqan) A section
شَيْعَةٌ	(Shiyata) Any blemish; Flaw	عِنْدِ	('Indi) Here; With; By	إِثْمٌ	(Ithmun) Sin
مُخْرِجٌ	(Mukhrijun) Is to bring to light	يَكْسِبُونَ	(Yaksibūna) They earn	عُدْوَانٌ	('Udwānun) Transgression
تَسْقِي	(Tasqī) She waters	يَنْفَجُرُ	(Yatafajjaru) Gush forth	ذُلُولٌ	(Dhalūlun) Well-trained

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ثُمَّ	(Thumma) Then	تَمَسَّنَا	(Tamassanā) Touch us	يَشَاءُ	(Yashā 'u) He wishes
تُفَدُّوْ	(Tufādū) Your ransom	مُهِينٌ	(Muhīnun) Humiliating	أَكْثَرُهُمْ	(Aktharuhum) Most of them
إِخْرَاجُ	(Ikhrāju) Expulsion	نُؤْمِنُ	(Nu'minu) We believe	وَرَاءَ	(Warā 'a) Behind
جَزَاءٌ	(Jazā 'un) Reward; Return	خُذُوا	(Khudhū) Hold	لَكَبِيرَةٌ	(Lakabīratun) This indeed is hard
خِزْيٌ	(Khizyun) Disgrace	بِقُوَّةٍ	(Bi quwwatin) Firmly	سِحْرٌ	(Siḥra) Deception; Magic
أَشَدُّ	(Ashaddu) Worse; Stronger; Harder; Severe	سَمِعْنَا	(Sami'nā) We heard	فِتْنَةٌ	(Fitnatun) Trial
عَذَابٍ	(‘Adhāb) Punishment	عَصَيْنَا	(‘Aṣainā) We disobeyed	مَرْءٌ	(Mar'un) Man
الْحَيَاةُ	(Al-ḥayātī) Life	إِيمَانٌ	(Īmānu) Faith	ضَارِرِينَ	(Dā arrīna) Harmful
يُخَفَّفُ	(Yukhaffafu) Shall be lightened	الْدَّارُ	(Addāru) The abode	مَثْوِيَةٌ	(Mathūbatun) Reward; Return
لَقَدْ	(Laqad) Verily	خَالِصَةً	(Khāliṣatan) Exclusively	يَخْتَصُّ	(Yakhtaṣṣu) He chooses
أَتَيْنَا	(Ātainā) We gave	دُونِ	(Dūni) Other	نَنْسَخُ	(Nansakh) We abrogate
قَفَّيْنَا	(Qaffainā) We sent after	فَتَمَنُّوْ	(Fatamannau) Then you wish	نَنْسِ	(Nunsi) We cause to be forgotten
بَيِّنَاتٍ	(Bayyinātī) Manifest signs; Clear proofs	يُودُ	(Yawaddu) He wishes	نَاتٍ	(Na'ti) We take; Bring
أَيَّدْنَاهُ	(Ayyadnāhu) We strengthened him	أَحَدَهُمْ	(Aḥaduhum) Every one of them	مِثْلَهَا	(Mithlihā) Like thereof
فَلَا رَفَثَ	(Fīa rafatha) No foul talk	أَلْفٌ	(Alfun) A thousand	وَلِيٌّ	(Waliyyin) Protector; Friend
غُلْفٌ	(Ghulfun) Covers	سَنَةٍ	(Sanatin) Year	تُرِيدُونَ	(Turīdūna) You wish
عَرَفُوا	(‘Arafū) They knew to be the truth	مُزَحَّزِحِهِ	(Muzahḥiḥi) Keeping it away	سُئِلَ	(Su'ila) We asked
يَكْفُرُوا	(Yakfurū) They reject	بَصِيرٌ	(Baṣīrun) All-Seeing	ضَلَّ	(Dalla) He has gone astray
بِئْسَ	(Bi'sa) Is evil	عَدُوٌّ	(‘Aduwwan) Enemy	سَبِيلٌ	(Sabīli) Path
يَسْتَغْفِرُونَ	(Yastaftihūna) They pray for victory	بِإِذْنِ اللَّهِ	(Bi idhnillāhi) By the command of Allāh	كَثِيرٌ	(Kathīrun) Many
أَقْرَرْتُمْ	(Aqrartum) You confirmed	أُسْرَى	(Usārā) Prisoners	يَخْطَفُ	(Yakhtaṭfu) He snatches

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بَاءُوا	(Bā'ū) They incurred	بُشْرَى	(Bushrā) Glad tidings	حَسَدًا	(Ḥasadan) Envy
أَقِيمُوا	(Aqīmū) Observe; Perform accurately	خَرَابَهَا	(Kharābihā) To ruin them	بَشِيرًا	(Bashīran) A bearer of glad tidings
آتُوا	(Ātū) Give; Pay	إِلَّا	(Illā) Except	نَذِيرًا	(Nadhīran) A warner
تَجِدُونَهُ	(Tajidū hu) You shall find it	خَائِفِينَ	(Khā'ifina) Those who fear	تَظْهَرُونَ	(Tazāharūna) You back up; Support
هُودًا	(Hūdān) Jews	عَصَوْ	(‘Aṣau) They rebelled	جَحِيمٍ	(Jaḥīmi) Hell
تِلْكَ	(Tilka) These are	أَيْنَمَا	(Ainamā) Withersoever	تَرْضَى	(Tarḍā) Will be pleased
أَمَانِيَهُمْ	(Amāniyyuhum) Their vain desires	تَوَلَّوْا	(Tuwallū) You will turn	أَهْوَاءَهُمْ	(Ahwā'ahum) Their evil desires
هَاتُوا	(Hātū) Produce	وَجْهَ اللَّهِ	(Wajhullāhi) The Face of Allāh	مَشْرَبٍ	(Mashraba) Drinking place
بُرْهَانَكُمْ	(Burhānakum) Your proof	وَاسِعٌ	(Wāsi'un) Bountiful	خَسِرُونَ	(Khāsirūna) Losers
مَنْ	(Mann) Whoever	وَلَدًا	(Waladan) Son	أُذَكِّرُوا	(Udhkarū) Remember
أَسْلَمَ	(Aslama) Submits	سُبْحَانَهُ	(Subḥānahū) Holy is He	يَسْتَفْتِحُونَ	(Yastaftihūna) They pray for victory
مُحْسِنٌ	(Muḥsinun) Doer of good	فَعِيتُونَ	(Qānitūna) Obeying	فَضَّلْتُكُمْ	(Faḍḍaltukum) Exalted you
أَجْرُهُ	(Ajruhū) His reward	بَدِيعٌ	(Badī'u) The Originator	تَجْزِي	(Tajzī) We will substitute
خَوْفٌ	(Khaufun) Fear	قَضَى	(Qaḍā) He decrees	تَنْفَعُ	(Tanfā'u) Shall avail
يَتْلُونَ	(Yatlūna) They read	أَمْرًا	(Amran) A thing	شَفَاعَةٌ	(Shafā'atun) Intercession
يَحْكُمُ	(Yahkumu) He will judge	كُنْ	(Kun) Be	ذَهَبَ بِهِ	(Dhahaba bihi) He took it away
يَضْرِبُ مَثَلًا	(Yaḍriba mathalan) He gives example	فَيَكُونُ	(Fayakūnu) It begins to happen	أَتَمَّهُنَّ	(Atammahunna) He fulfilled
يَخْتَلِفُونَ	(Yakhtalifūna) They disagree	تَشَابَهَتْ	(Tashābahat) Became alike	إِمَامًا	(Imāman) A leader
أَظْلَمُ	(Azlamu) More unjust	يُوقِنُونَ	(Yūqinūna) Firmly believe	ذُرِّيَّتِي	(Dhurriyyati) My offspring
مَنْعَ	(Mana'a) Prohibits	أَرْسَلْنَاكَ	(Arsalnāka) We have sent thee	مَثَابَةً	(Mathābatan) A resort
سَعَى	(Sa'a) Seeks	مَشَوْا	(Mashau) They walk	مُصَلًّى	(Muṣallā) A place of Prayer

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عَهْدَنَا	(<i>'Ahidnā</i>) We commanded	مُسْلِمَةٌ	(<i>Muslimatan</i>) Submissive	الدِّينَ	(<i>Addina</i>) Perfect religion
طَهَّرَا	(<i>Tahhirā</i>) You both purify	أَرِنَا	(<i>Arinā</i>) Show us	لَا تَمُوتُنَّ	(<i>Lā tamūtunna</i>) Let not death overtake you
طَائِفِينَ	(<i>Tā'ifina</i>) Those who perform the circuit	مَنَاسِكَتَنَا	(<i>Manāsikanā</i>) Our ways of worship and sacrifice	مُسْلِمُونَ	(<i>Muslimūna</i>) Obedient; Those who submit
عَاكِفِينَ	(<i>'Ākifina</i>) Those who remain for devotion	تُبْ عَلَيْنَا	(<i>Tub 'alainā</i>) Turn to us with mercy	أَمْ	(<i>Amm</i>) Or
الرُّكُوعِ	(<i>Arrukka 'i</i>) Those who bow down	تَوَّابٌ	(<i>Tawwābu</i>) Oft-returning with compassion	كُنْتُمْ شُهَدَاءَ	(<i>Kuntum shuhadā 'u</i>) You were present
السُّجُودِ	(<i>Assujūdi</i>) Those who fall prostrate in Prayer	إِنْعَثْ	(<i>Ib 'ath</i>) Raise up	حَضَرَ	(<i>Ḥaḍara</i>) Came (<i>Death</i>)
إِذَا	(<i>Idh</i>) When	يَتْلُوا	(<i>Yatlū</i>) He will recite	مَوْتُ	(<i>Mautu</i>) Death
إِجْعَلْ	(<i>Ij 'al</i>) Make	يُعَلِّمُ	(<i>Yu 'allimu</i>) He will teach	إِلَهَ	(<i>Ilāha</i>) God; Deity
بَلَدًا	(<i>Baladan</i>) Town	الْحِكْمَةَ	(<i>Al-ḥikmata</i>) Wisdom	آبَاءَ	(<i>Ābā 'i</i>) Fathers
أَمِنَا	(<i>Āminan</i>) Of peace	يُزَكِّي	(<i>Yuzakki</i>) He will purify	تِلْكَ	(<i>Tilka</i>) Those
أُزُقِي	(<i>Urzuq</i>) Provide with fruits	مَنْ	(<i>Mann</i>) Who	خَلَّتْ	(<i>Khalat</i>) Have passed away
أَهْلَهُ	(<i>Ahlahū</i>) Its dwellers	يَرْغَبُ عَنْ	(<i>Yarghabu 'an</i>) Turns away	كَسَبَتْ	(<i>Kasabat</i>) These (<i>people</i>) earned
أُمَتِّعُ	(<i>Umatti 'u</i>) I shall bestow benefits	سَفِهَ	(<i>Safiha</i>) He made a fool	مُخْلِصُونَ	(<i>Mukhlisūna</i>) Sincerely devoted
أَضْطَرُّ	(<i>Aḍṭarru</i>) I shall drive to the punishment	إِصْطَفَيْنَا	(<i>Iṣṭafainā</i>) We have chosen	كَسَبْتُمْ	(<i>Kasabtum</i>) You earned
بِئْسَ الْمَصِيرُ	(<i>Bi 'sal maṣīru</i>) An evil destination it is	صَالِحِينَ	(<i>Ṣāliḥīna</i>) The righteous	تُسْتَلَوْنَ	(<i>Tus 'alūna</i>) You will be questioned
يَرْفَعُ	(<i>Yarfa 'u</i>) He raises	أَسْلِمُ	(<i>Aslimu</i>) Submit	رَاجِعُونَ	(<i>Rāji 'unā</i>) Those who return
قَوَاعِدَ	(<i>Qawā 'ida</i>) The foundations	أَسْلَمْتُ	(<i>Aslamtu</i>) I have already submitted	قَبْلَكَ	(<i>Qablīka</i>) Before thee
تَقَبَّلْ	(<i>Taqabbal</i>) Accept	وَصَّى	(<i>Waṣṣā</i>) Did enjoin	تَهْتَدُوا	(<i>Tahtadū</i>) You will be rightly guided
مُسْلِمِينَ	(<i>Muslimaini</i>) Both submissive	بَنَى	(<i>Baniyya</i>) My sons	حَنِيفًا	(<i>Ḥanīfan</i>) Ever inclined to Allāh
أُمَّةٌ	(<i>Ummatan</i>) Nation; Community	أَعْبُدُوا	(<i>U 'budū</i>) Worship	أَسْبَاطُ	(<i>Asbātun</i>) Children

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أُوتِيَ	(<i>Ūtiya</i>) Given	وَسَطًا	(<i>Wasatan</i>) Middle; Balanced	إِنَّ	(<i>Inna</i>) Surely
نُفَرِّقُ	(<i>Nufarriqu</i>) We make distinction	شُهَدَاءَ	(<i>Shuhadā'a</i>) Guardians	أُذِغْ	(<i>Ud'u</i>) Pray
أَمَنْتُمْ	(<i>Āmantum</i>) You have believed	نَعْلَمُ	(<i>Na'lama</i>) We know	يَعْرِفُونَ	(<i>Ya'rifūna</i>) They recognize
إِهْتَدَوْا	(<i>Ihtadau</i>) They are rightly guided	يَتَّبِعُ	(<i>Yattabi'u</i>) He follows	يَكْتُمُونَ	(<i>Yaktumūna</i>) They conceal
تَجِدَنَّ	(<i>Tajidanna</i>) You shall find	يَنْقَلِبُ	(<i>Yanqalibu</i>) He turns upon his heels	قَدَّامَتْ	(<i>Qaddamat</i>) Sent forward
أَذْكُرُ	(<i>Adhkur</i>) I shall remeber	عَقِبَيَّ	(<i>'Aqibai</i>) Both heels	فَلَا تَكُونَنَّ	(<i>Fa'la takūnanna</i>) Be not of those
يَكْفِي	(<i>Yakfi</i>) Will suffice	أَقْتُلُوا	(<i>Uqtulū</i>) Kill	مِنَ الْمُتَمَرِّينَ	(<i>Minal mumtarīna</i>) Who doubt
صِبْغَةً	(<i>Ṣibghata</i>) Religion	لِيُضَيِّعُ	(<i>Li-yuḍi'u</i>) That he would let go (<i>your faith</i>) in vain	وَجْهَةً	(<i>Wijhatun</i>) Goal; Aim
أَحْسَنُ	(<i>Aḥsanu</i>) Is better	رَعُوفٌ	(<i>Ra'ūfun</i>) Compassionate	مُوَلِّئَهَا	(<i>Muwallihā</i>) One who turns his whole attention to it
عَابِدُونَ	(<i>'Ābidūna</i>) Worshippers	أَحْرَصَ	(<i>Ahṛaṣa</i>) The most covetous; Desirous	فَاسْتَبِقُوا	(<i>Fastabiqū</i>) Then vie with one another
تُحَاجُّونَ	(<i>Tuḥā-ajjūna</i>) You dispute	تَقْلُبُ	(<i>Taqalluba</i>) Turning often	خَيْرَاتٍ	(<i>Khairāti</i>) Good works
أَعْمَالُ	(<i>A'mālu</i>) Deeds	وَجْهَكَ	(<i>Wajhika</i>) Thy face	أَيْنَ مَا	(<i>Aina mā</i>) Wherever
أَمْ تَقُولُونَ	(<i>Am taqūlūna</i>) Do you say?	فَلَنَوَلِّيَنَّكَ	(<i>Falanuwaliyannaka</i>) Surely, we shall make you turn (to the Qiblah)	خَرَجْتَ	(<i>Kharajta</i>) You came out
أَظْلَمُ	(<i>Azlamu</i>) More unjust	شَطْرَ	(<i>Shatṛa</i>) Towards	لِئَلَّا يَكُونَ	(<i>Li'alla yakūnu</i>) So that, there may be no
كَتَمَ	(<i>Katama</i>) He hid	الْمَسْجِدِ الْحَرَامِ	(<i>Al-masjidil ḥarām</i>) Sacred Mosque	حُجَّةٌ	(<i>Hujjatun</i>) Argument
تَعْمَلُونَ	(<i>Ta'malūna</i>) You do	حَيْثُ مَا	(<i>Haithu mā</i>) Wherever	تَخْشَوْنَ	(<i>Takhshau</i>) Be fearful
سَيَقُولُ	(<i>Sayaqūlu</i>) They will say	أَبَدًا	(<i>Abadan</i>) Never	أَتِمُّ	(<i>Utimma</i>) I shall make perfect
يُعْمَرُ	(<i>Yu'ammaru</i>) He may be granted a life	أَتَيْتَ	(<i>Ataita</i>) You came	كَمَا	(<i>Kamā</i>) Just as
وَلَّى	(<i>Wallā</i>) Has turned	تَابِعٍ	(<i>Tābi'in</i>) Follower	أَرْسَلْنَا	(<i>Arsalnā</i>) We have sent
قِبْلَةً	(<i>Qiblati</i>) Direction	تَبِعُوا	(<i>Tabi'ū</i>) They followed	تَعْلَمُونَ	(<i>Ta'lmūna</i>) You know

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أَشْكُرُوا	(<i>Ashkurū</i>) Be thankful	فَلَا جُنَاحَ	(<i>Falā junāḥa</i>) It is, therefore, no sin	تَصْرِيفٍ	(<i>Taṣrifī</i>) Change (of winds)
يَا أَيُّهَا	(<i>Yā-ayyuhā</i>) O!	يَطُوفُ	(<i>Yattawwafā</i>) He goes around	الرَّيْحِ	(<i>Arriyāḥu</i>) Winds
يُقْتَلُ	(<i>Yuqtalu</i>) He is killed	مَنْ تَطَوَّعَ خَيْرٌ	(<i>Man taṭawwa'a khairan</i>) Whoso does good voluntarily	تَجْرِي	(<i>Tajrī</i>) Sail; Flow
أَمْوَاتٌ	(<i>Amwātun</i>) Dead ones	يَكْتُمُونَ	(<i>Yaktumūna</i>) Conceal	السَّحَابِ	(<i>Assahābi</i>) Clouds
أَحْيَاءٌ	(<i>Ahyā'un</i>) Living; Alive	شَاكِرٌ	(<i>Shākirun</i>) Appreciating	الْمُسَخَّرِ	(<i>Al-musakhkhari</i>) Pressed into service
لَا تَشْعُرُونَ	(<i>Lā tash'urūna</i>) You perceive not	بَيِّنًا	(<i>Bayyannā</i>) We have made it clear	يَعْقِلُونَ	(<i>Ya'qilūna</i>) They understand
لَنَبْلُوَنَّ	(<i>Lanabluwannā</i>) We will try you	يَلْعَنُ	(<i>Yal'anū</i>) He curses	يَتَّخِذُ	(<i>Yattakhidhu</i>) He takes
الْجُوعِ	(<i>Al-jū'i</i>) Hunger	لَا عِنُونَ	(<i>Lā'inūna</i>) Those who curse	أَنْدَادًا	(<i>Andādan</i>) Partners
نَقْصٍ	(<i>Naqṣin</i>) Loss	تَابُوا	(<i>Tābū</i>) They repented	يُحِبُّونَ	(<i>Yuḥibbūna</i>) They love
أَمْوَالٍ	(<i>Amwālin</i>) Wealth	أَصْلَحُوا	(<i>Aṣlahū</i>) They amended	حُبٍّ	(<i>Ḥubbin</i>) Love
أَنْفُسٍ	(<i>Anfusin</i>) Lives	بَيَّنُّوا	(<i>Bayyanū</i>) They openly declared	إِخْتِلَافٍ	(<i>Ikhtilāfa</i>) Alternation; Variation
يُبَشِّرُ	(<i>Bashshir</i>) Give glad tidings	أَتُوبُ	(<i>Atūbu</i>) I shall turn with forgiveness	يَرَوْنَ	(<i>Yarauna</i>) They will see
أَصَابَتْ	(<i>Aṣābat</i>) Overtook	كَفَّارٌ	(<i>Kuffārun</i>) Disbelievers	شَدِيدٌ	(<i>Shadīdun</i>) Severe; Extreme
مُصِيبَةٌ	(<i>Muṣibatun</i>) Misfortune	خَالِدِينَ	(<i>Khālidīna</i>) Those who will remain till long time	يُرِيهِمُ اللَّهُ	(<i>Yurīhumullāhu</i>) Allāh shows them
رَاجِعُونَ	(<i>Rāji'ūna</i>) Those who return	يُخَفَّفُ	(<i>Yukhaffafu</i>) Will be lightened	أَتَّبَعُوا	(<i>Attubi'ū</i>) They were followed
صَلَوَاتٌ	(<i>Ṣalawātun</i>) Blessings	يُنْظَرُونَ	(<i>Yunẓarūna</i>) They will be granted respite	إِتَّبَعُوا	(<i>Ittaba'ū</i>) They followed
مُهْتَدُونَ	(<i>Muhtadūna</i>) Those who are rightly guided	حِطَّةٌ	(<i>Ḥittatun</i>) We ask for forgiveness of our sins	تَقَطَّعَتْ	(<i>Taqatta'at</i>) To be cut asunder; Cut off
الْصَّفَا	(<i>Aṣṣafā</i>) A hill in Mecca	أَفْلُكٍ	(<i>Al-fulki</i>) Ships	أَسْبَابُ	(<i>Asbābu</i>) Means; Ties
الْمَرْوَةِ	(<i>Al-Marwah</i>) A hill in Mecca	شَرَوْ	(<i>Sharau</i>) They sold	كَرَّةٌ	(<i>Karratan</i>) A return (to world)
شُعَائِرِ اللَّهِ	(<i>Sha'ā'irillāh</i>) Signs of Allāh	بَثَّ	(<i>Baththa</i>) He (God) scattered	نَتَبَرَأُ	(<i>Natabarra-a</i>) We shall disown
إِعْتَمَرَ	(<i>I'tamara</i>) He performed 'Umrah	دَابَّةٌ	(<i>Dā-abbatun</i>) Beasts (Moving creatures)	تَبَرَّأُوا	(<i>Tabarra'ū</i>) They disowned

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حَسَرَاتٍ	(<i>Hasarātin</i>) Anguishes	بَاغٍ	(<i>Bāghin</i>) Disobedient	مُؤَفُّونَ	(<i>Mūfūna</i>) Those who fulfil
خَارِجِينَ	(<i>Khārijīna</i>) Those who get out	عَادٍ	(<i>‘Ādin</i>) Exceeding the limit	بِعَهْدِهِمْ	(<i>Bi-‘ahdihim</i>) Their promise
حَالًا	(<i>Halālan</i>) Lawfull	يَسْتَتْرُونَ	(<i>Yashtarūna</i>) They take in exchange	عَاهَدُوا	(<i>‘Āhadū</i>) They made covenant
طَيِّبًا	(<i>Tayyiban</i>) Wholesome	يَأْكُلُونَ	(<i>Ya ‘kulūna</i>) They eat	بَأْسَاءٍ	(<i>Ba ‘sā ‘i</i>) Poverty
خُطُواتٍ	(<i>Khutuwātin</i>) Footsteps	بُطُونٍ	(<i>Buṭūni</i>) Bellies	ضُرَاءٍ	(<i>Ḍarrā ‘i</i>) Afflictions
فَحْشَاءٍ	(<i>Fahshā ‘i</i>) Foul; Indecencies	اِتَّخَذَ	(<i>Ittakhadha</i>) Has taken to; Assumed	حِينَ النَّاسِ	(<i>Hīnal ba ‘si</i>) In time of war
نَتَّبِعُ	(<i>Nattabi ‘u</i>) We follow	فَمَا أَصْبَرَهُمْ	(<i>Famā aṣṣarahum</i>) How great is their endurance	صَدَقُوا	(<i>Ṣadaqū</i>) They have proved truthful
الْفَيْنَا	(<i>Alfainā</i>) We found	نَزَلَ	(<i>Nazzala</i>) He sent down	مُتَّقُونَ	(<i>Muttaqūna</i>) Truly God-fearing
يَهْتَدُونَ	(<i>Yahtadūna</i>) They follow the right path	تَنْظُرُونَ	(<i>Tanzurūna</i>) In front of your eyes	كُتِبَ	(<i>Kutiba</i>) Was prescribed
يَنْعِقُ	(<i>Yan ‘iqu</i>) He shouts	شِقَاقٍ بَعِيدٍ	(<i>Shiqāqim ba ‘id</i>) Extreme enmity	الْقِصَاصُ	(<i>Al-qīṣāṣu</i>) Retaliation
يَسْمَعُ	(<i>Yasma ‘u</i>) He hears	لَيْسَ	(<i>Laisa</i>) Is not	الْقَتْلَى	(<i>Al-qatlā</i>) Slain; Killed ones
دُعَاءٍ	(<i>Du ‘ā ‘-an</i>) Call	الْبِرُّ	(<i>Al-birru</i>) Righteousness	الْحُرُّ	(<i>Al-ḥurru</i>) Free man
بِدَاءٍ	(<i>Nidā- ‘u</i>) Cry	تَوَلَّوْا	(<i>Tuwallū</i>) You turn	الْعَبْدُ	(<i>Al-‘abdu</i>) Slave
إِيَّاهُ	(<i>Iyyāhu</i>) Him alone	قَبْلَ	(<i>Qibala</i>) Towards	سَأَلِينَ	(<i>Sā ‘ilina</i>) Those who ask
الْمَيِّتَةَ	(<i>Al-maitata</i>) Dead	أَتَى الْمَالَ	(<i>Ātal māla</i>) He gave money	اِتَّبَاعُ	(<i>Ittabā ‘un</i>) To follow
الدَّمُ	(<i>Addama</i>) Blood	عَلَى حُبِّهِ	(<i>‘Alā ḥubbiḥi</i>) In spite of it's love	أَدَاءُ	(<i>Adā ‘un</i>) Payment
لَحْمًا	(<i>Lahman</i>) Flesh	مَسْكِينٍ	(<i>Masākina</i>) Needy; Poor	يَخْتَصُّ	(<i>Yakhtaṣṣu</i>) He chooses
خِنْزِيرٍ	(<i>Khinzīr</i>) Swine; Pig	ابْنِ السَّبِيلِ	(<i>Ibnassabili</i>) Wayfarer	تَخْفِيفٌ	(<i>Takhfifun</i>) Alleviation
وَمَا أُمِلُّ بِهِ لِغَيْرِ اللَّهِ	(<i>Wamā uhillā bihi li ghai rillāhi</i>) And that on which the name of any other than Allāh has been invoked	عُفِيَ	(<i>‘Ufiya</i>) He has been granted remission	تَتَّقُونَ	(<i>Tattaqūna</i>) You guard against evil
إِضْطُرُّ	(<i>Idṭurra</i>) He is compelled	الرِّقَابِ	(<i>Arriqābi</i>) Slaves; Captives	تَرَكَ خَيْرًا	(<i>Taraka khairan</i>) Leaves much wealth

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يُبَدِّلُونَ	(Yubaddilūna) They alter	عَنِّي	('Annī) About me	خَيْطَ الْأَبْيَضِ	(Khaital-abyadu) White thread
خَافَ	(Khāfa) He apprehended	أَجِيبُ	(Ujibu) I accept	أَسْوَدَ	(Aswadi) Black
مُوصِرٍ	(Mūsin) Testator	دَعْوَةٌ	(Da'waton) Prayer; Call	أَتِمُّوا	(Atimmū) Complete
الصَّيَامِ	(Aṣṣiyāmu) Fasting	الدَّاعِ	(Adda'i) Supplicant	لَا تُبَاشِرُوهُمْ	(Lā tubāshirūhunna Do not go in unto them
جَنَافًا	(Janafan) A partiality	دَعَانِ	(Da'āni) He prayed to me	عَاكِفُونَ	(Ākifūna) Those who perform I'tikaf
إِبْتَغُوا	(Ibtaghū) Wish; Seek	فَلْيَسْتَجِيبُوا لِي	(Falyastajībūlī) So that they should hearken to Me	حُدُودُ اللَّهِ	(Hudūdullāhi) Limits fixed by Allāh
مَعْدُودَاتٍ	(Ma'dūdātīn) Fixed number of days	وَالْيَوْمِئُتَى	(Walyu'minūbī) And they should believe in Me	لَا تَقْرَبُوا	(Lā taqrabū) You approach them not
يُطِيقُونَ	(Yuṭīqūna) They are able to	لَعَلَّهُمْ	(La'allahum) May be that they	يُبَيِّنُ	(Yubayyinu) Makes clear
فِدْيَةٍ	(Fidyatun) Expiation	يَزُشُدُونَ	(Yarshudūna) They follow the right way	أُعِدَّتْ	(U-'iddat) Is prepared
إِتَّقُوا	(Ittaqū) Guard against	أُحِلَّ	(Uhilla) It is made lawful	لَا تُدْلُوا	(Lā tudlū) Do not offer
إِعْتَدُوا عَلَيْهِ	(I'tadau 'alaihi) Punish him; Retaliate	لَيْلَةَ الصَّيَامِ	(Lailataṣṣiyāmi) Night of the fast	حُكَّامٌ	(Hukkamun) Authorities
تَصُومُوا	(Taṣūmū) You fast	أَلَرَفْتُ	(Arrafathu) Going in (unto your wives)	فَرِيقًا	(Fariqan) A part
فُرْقَانٌ	(Furqānun) Discrimination	بَلَاءٌ	(Bafā'un) Trial; Test	يَسْأَلُونَكَ	(Yas'alūnaka) They ask you
شَهِدَ	(Shahida) He was present	كُنْتُمْ تَخْفَاتُونَ	(Kuntum takhtātūna) You had been acting unjustly	نَقْصٍ	(Naqṣin) Diminution; Loss
يُرِيدُ اللَّهُ	(Yurīdullāhu) Allāh desires	فَتَابَ عَلَيْكُمْ	(Fatāba 'alaikum) He has turned to you with mercy	الْأَهْلَةِ	(Al-ahillati) Moons
الْيُسْرَ	(Al-yusra) Ease	فَالْنَّ	(Fal'āna) So now	مَوَاقِيتُ	(Mawāqītu) Means for measuring time
الْعُسْرَ	(Al-'usra) Hardship	بَاشِرُوهُمْ	(Bāshirūhunna) You may go in unto them	شَاكِرٌ	(Shākīrun) Appreciating; Grateful
تُكْمِلُوا	(Tukmilū) You may complete	وَإِبْتَغُوا	(Wabtaghū) And seek	تَأْتُوا	(Tā'tū) You come into
لَعَلَّكُمْ	(La'allakum) May be that you	كُلُوا	(Kulū) Eat	الْبُيُوتِ	(Al-buyūta) Houses
سَأَلَكَ	(Sa-alaka) He asked you	يَتَبَيَّنُ	(Yatabayyana) It becomes distinct	ظُهُورَهَا	(Zuhūrihā) The backs thereof

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لَا تَعْتَدُوا	(Lā ta‘tadū) Do not transgress	لَا تَخْلِقُوا	(Lā tahlīqū) Do not shave	خَيْرَ الزَّادِ	(Khairazzādi) Best provision
لَا يُحِبُّ	(Lā yuḥibbu) He does not like	رُءُوسُكُمْ	(Ru‘ūsakum) Your heads	يَعْلَمُهُ اللَّهُ	(Ya ‘lamhullāhu) Allāh knows it
الْمُعْتَدِينَ	(Al-mu‘tadīna) The transgressors	يَبْلُغُ	(Yablughu) It reaches	يَأُولَى الْبَابِ	(Yā ulilbāb) O men of understanding
حَيْثُ	(Ḥaithu) Wherever	الْهَدْيُ	(Al-hadyu) Offering (animal)	لَيْسَ	(Laisa) It is no
تَقِفْتُمُوهُمْ	(Thaqiftumūhum) You meet them	مَجَلُّهُ	(Maḥillahū) Its destination	أَفَلَا	(Afaḷa) Will not then
أَخْرِجُوهُمْ	(Akhrijūhum) Drive them out	بَلَىٰ	(Bla) Yes (why not)	تَبْتَغُوا	(Tabtaghū) You seek
قَاتِلُوا	(Qātilū) Fight	رَأْسِهِ	(Ra’sihī) His head	أَفَضْتُمْ	(Afaḍtum) You returned
أُنْزِلَ	(Unzila) Has been revealed	نُسُكٍ	(Nusukin) Sacrifice	أَفِيضُوا	(Afiḍū) Return
إِنْ انْتَهَوْا	(Inintahau) If they desist; Abstain	تَمَتَّعَ	(Tamatta‘a) He availed himself	مِنْ حَيْثُ	(Min ḥaithu) From where
مَلَائِكِينَ	(Malakaini) Two angels	لَمْ يَجِدْ	(Lam yajid) He could not find	أَفَاضَ النَّاسُ	(Afaḍannāsu) People poured forth
عُدْوَانَ	(‘Udwāna) Hostility; Enmity	ثَلَاثَةً	(Thalāthatin) Three	فَصَنَعْتُمْ	(Qada’itum) Have performed
الْحُرُمَاتِ	(Al-ḥurumāti) Sacred things	سَبْعَةً	(Sab‘atin) Seven	دُونِ	(Dūni) Besides; Except
قِصَاصٌ	(Qiṣāṣun) Retaliation	رَجَعْتُمْ	(Raja‘tum) You return (to home)	حَسَنَةً	(Ḥasanatun) Good
إِعْتَدَىٰ	(I’tadā) He transgressed	الْعِقَابِ	(Al-‘iqābi) Punishment	قِنَا	(Qinā) Protect us
أَنْفَقُوا	(Anfiqū) Spend	أَشْهُرُ	(Ash-hurun) Months	نَصِيبٌ	(Naṣībun) A goodly share
لَا تُلْقُوا	(Lā tulqū) Cast not yourselves	مَعْلُومَاتٌ	(Ma‘lūmātun) Well known	كَسَبُوا	(Kasabū) They earned
الْتِهْلُكَةِ	(Attahlukuh) Ruin	فَرَضَ	(Faraḍa) He determined	سَرِيعَ الْحِسَابِ	(Sarī‘ul ḥisāb) Swift at reckoning
أَحْسِنُوا	(Aḥsinū) Do good	قَامُوا	(Qāmū) They stand still	يُبَيِّنُ	(Yubayyinu) He expounds
أَتِمُّوا	(Atimmū) Complete	فُسُوقٌ	(Fusūqun) Transgression; Disobedience	تَعْجَلْ	(Ta‘ajjala) He hastened
أُحْصِرْتُمْ	(Uḥṣirtum) You are kept back	جِدَالَ	(Jidāla) Quarrelling	تَأَخَّرَ	(Ta akhkharā) He stayed behind
إِسْتَيْسَرَ	(Istaisara) Is easily available	تَزَوَّدُوا	(Tazawwadū) Take provision	تُخْشَرُونَ	(Tuḥsharūna) You will be brought together

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يُعْجِبُكَ	(Yu 'jibuka) It pleases you	أَتَيْنَهُمْ	(Ātaināhum) We gave them	مَاذَا	(Mādhā) What
يُشْهِدُ اللَّهَ	(Yush hidullāhu) He calls Allāh to witness	وَمَنْ	(Wa mann) And whoso	مَا أَنْفَقْتُمْ	(Mā anfaqtum) Whatever you spent
أَلَدُّ الْخِصَامِ	(Aladdulkhiṣāmi) Contentious of quarrellers	زَيْنَ	(Zuyyina) Is made to appear attractive	مِنْ خَيْرٍ	(Min khairin) From wealth
تَوَلَّى	(Tawallā) He became ruler	يُبَدِّلُ	(Yubaddil) He changes	مَا تَفْعَلُوا	(Mā taf'alū) Whatever you do
سَعَى	(Sa 'ā) He ran about	يَسْتَخْرُونَ	(Yaskharūna) They scoff at	الْقِتَالُ	(Al-qitālu) Fighting
يُهْلِكُ	(Yuhlika) He destroys	فَوْقَهُمْ	(Fauqahum) Above them	كُرْهٌ	(Kurhun) Repugnant
لَقُوا	(Laqū) They met; They meet	فَبَعَثَ اللَّهُ	(Faba'athallāhu) Then Allāh raised	عَسَى	(‘Asā) It may be
إِسْتَوَى	(Istawā) He turned	مُبَشِّرِينَ	(Mubashshirina) Bearers of good tidings	تَكْرَهُوا	(Takrahū) You dislike
فَحَسْبُهُ	(Fa ḥasbahū) So it is his sufficient reward	مُنْذِرِينَ	(Mundhirina) Warners	تُحِبُّوا	(Tuḥibbū) You like
الْمِهَادُ	(Al-mihādu) Place of rest	فَيْمًا	(Fimā) Wherein	شَرُّكُمْ	(Sharrullakum) That is bad for you
يَشْرِي	(Yashri) He sells	اِخْتَلَفُوا فِيهِ	(Ikhtalafū fihī) They differed about it	عَنْ	(‘Ann) From
إِبتِغَاءً	(Ibtighā'a) Seeking of	بَغْيًا	(Baghyan) Oppressing; Transgression	كَبِيرٌ	(Kabirun) Heinous thing
مَرْضَاتِ اللَّهِ	(Marḍatillāhi) The pleasure of Allāh	بَيْنَهُمْ	(Bainahum) One another	صَدَّ	(Ṣaddun) To hinder
فِي السِّلْمِ	(Fissilmi) Into submission	حَسِبْتُمْ	(Ḥasibtum) You thought	إِخْرَاجٌ	(Ikhrājun) To turn out
كَافَّةً	(Kā affatan) Wholly; Entire	لَمَّا	(Lammā) Not yet	أَهْلِهِ	(Ahlīhi) Its people
زَلَلْتُمْ	(Zalaltum) You slipped	خَلَوْا	(Khalau) They passed away	أَكْبَرُ	(Akbaru) More heinous thing
يَنْظُرُونَ	(Yanzurūna) They wait	مَسْتَنَّهُمْ	(Massathum) Befell them	وَلَا يَزَالُونَ	(Wala yazālūna) They will cease not
ظُلُلٍ	(Zulalin) Coverings	النَّسْلَ	(Annasla) The progeny; Off-spring	يُقَاتِلُونَكُمْ	(Yuqātīlūnakum) They will keep on fighting you
أَضَاءَتْ	(Aḍā'at) It (fire) lighted up	زُلْزِلُوا	(Zulzilū) They were violently shaken	يَرُدُّوكُمْ	(Yaruddūkum) They will make you revert
وَقُضِيَ الْأَمْرُ	(Wa quḍiyal amru) And the matter was decided	حَتَّى	(Ḥattā) Until	عَنْ دِينِكُمْ	(‘An dīnikum) From your faith
فَسَوَّيْنَهُنَّ	(Fasawwāhunna) Then he perfected them (skies)	مَتَى	(Matā) When	إِسْتَطَاعُوا	(Istaṭā'ū) They were able

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مَنْ يُّرَدِّدْ	(Mañyyartadid) Whoso turns back	يَدْعُونَ	(Yad'ūna) They call	حَلِيمٌ	(Ḥalimun) Forbearing
فَيَمُتْ	(Fayamut) Then he dies	أَعَجِبُكُمْ	(A 'jabakum) Pleases you	يُؤْلُونَ	(Yu 'lūna) They vow (abstinence)
حَبِطَتْ	(Ḥabītat) Gone in vain	يُبَيِّنُ	(Yubayyinu) Makes clear	أَبَى	(Abā) He refused
يَرْجُونَ	(Yarjūna) They hope	يَتَذَكَّرُونَ	(Yatadhakkarūna) They may remember	فَاءَوُ	(Fā'ū) They go back
الْخَمْرُ	(Al-khamru) Wine	الْمَحِيضُ	(Al-mahīḍi) Menstruation	عَزَمُوا	(‘Azamū) They decided
الْمَيْسِرُ	(Al-maisaru) Gambling	أَذَى	(Adhan) Harmfull thing; Injury	الْمُطَلَّقَاتُ	(Almutallaqātu) Divorced women
مَنَافِعُ	(Manāfi'un) Advantages	فَاعْتَرِلُوا	(Fa 'tazilū) So keep away	يَتَرَبَّصْنَ	(Yatarabbasna) They shall wait
تَطْمَعُونَ	(Tatma'ūna) You expect	يَطْهَرْنَ	(Yathurna) They are clean	بِأَنْفُسِهِنَّ	(Bi-anfusihinna) Themselves
مُتَشَابِهًا	(Mutashābihā) Similar; Mutually resembling	تَطْهَرْنَ	(Tatahharna) They have cleansed themselves	قُرُوءٌ	(Qurū'in) Courses
يُنْفِقُونَ	(Yunfiqūna) They spend	فَاتَوَهُنَّ	(Fa 'tūhunna) Then go into unto them	يَجِلُّ	(Yahillu) It is lawful
الْعَفْوُ	(Al 'afwa) Surplus: What we can spare after fulfilling our basic requirements	مِنْ حَيْثُ	(Min haithu) In a manner which	يَكْتُمْنَ	(Yaktumna) They conceal
تَتَفَكَّرُونَ	(Tatafakkarūna) You reflect	أَمَرَكُمْ	(Amarakum) Commanded you	أَرْحَامُ	(Arḥāmun) Wombs
تُخَالِطُوهُمْ	(Tukhālīṭuhum) Intermix with them	لَمْ أَقُلْ	(Lam aqul) Did I not say	يُعُولَتُهُنَّ	(Bu 'ulatahunna) Their husbands
إِخْوَانُكُمْ	(Ikhwānukum) Your brothers	أَلَى	(Annā) When and how	بَرَدَيْنٌ	(Bi raddihinna) To take them back
لَاَعْنَتُكُمْ	(La -a 'natukum) He would have put you to hardship	سِتْنُكُمْ	(Shi'tum) You like	فَامَسَاكٌ	(Fa imsākum) Then to retain
لَا تَنْكِحُوا	(Lā tankihū) Marry not	قَدِّمُوا	(Qaddimū) Send ahead	تَسْرِيحٌ	(Tasriḥun) To send
الْمُشْرِكَاتِ	(Al-mushrikāti) Idolatrous women	عُرْضَةٌ	(‘Urḍatan) Target	إِخْوَانُكُمْ	(Ikhwānukum) Your brothers
يُؤْمِنُ	(Yu 'minna) They (women) believe	لَا يَمَانِيَكُمْ	(Li aimānikum) For your oaths	أَتَيْتُمُوهُمْ	(Ā taitumūhunna) You have given them
أَمَةٌ مُؤْمِنَةٌ	Amatun mu 'minatun A believing bond-woman	تُضْلِحُوا	(Tuṣlihū) Yoy make peace; Amend	يَخَافَا	(Yakhāfā) They both fear
عَقَلُوهُ	(‘Aqalūhu) They have understood it	لَا يُؤَاخِذُكُمْ	(Lā yu 'ākhidhukum) He will not call you to account	يَتَرَا جَعَا	(Yatarāja 'ā) They both turn to each other
أَعَجَبْتُكُمْ	(A 'jabatkum) She pleased you	بِاللَّغْوِ	(Billaghwi) Idle; Vain	فَبَلَّغْنَ	(Fabalaghna) They approach

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أَجَلُهُنَّ	(Ajalahunna) End of their period	كِسْوَتُهُنَّ	(Kiswatu hunna) Their clothing	فَاحْذَرُوهُ	(Faḥḍharūhu) So beware of him
فَأَمْسِكُوهُنَّ	(Fa amsikūhunna) Then retain them	لَا تُكَالِفُ نَفْسٌ	(Lā tukallafu nafsān) No soul is burdened	لَمْ تَمَسُّوهُنَّ	(Lam tamassūhunna) You have not touched them
سَرِّحُوهُنَّ	(Sarriḥūhunna) Send them away	إِلَّا وَنْسَعَهَا	(Illā wus'ahā) Beyond its capacity	لَمْ تَفْرِضُوا	(Lam tafriḍū) You have not setteled
ضَرَارًا	(Dirāran) Causing harm; Hurting	تُضَارُّ	(Tuḍā arru) She is made to suffer	فَرِيضَةٌ	(Farīḍatun) A dowery
هُزُؤًا	(Huzuwan) Jest; Mockery	وَالِدَةٌ	(Walīdatun) Mother	مَتَّعُوهُنَّ	(Matti'ūhunna) Provide for them
يَعْظُمُكُمْ	(Ya 'izukum) He exhorts you	أَرَادَا	(Arādā) They both decided	الْمُوسِعُ	(Al-mūsi'u) The rich
نِعْمَتَ اللَّهِ	(Ni'matal lāhi) Allāh's favors	فِصَالًا	(Fiṣālan) Weaning (the child)	قَدْرُهُ	(Qadaruhū) His means
الْحِكْمَةِ	(Al-ḥikmatī) The wisdom	تَرَاضٍ	(Tarāḍin) Mutual consent	الْمُقْتَرِ	(Al-muqtari) The poor
تَعْضُلُوهُنَّ	(Ta 'dulūhunna) Prevent them	تَشَاوُرٍ	(Tashāwurin) Consultation	حَقًّا	(Ḥaqqan) Obligation
يَنْكِحَنَّ	(Yankiḥna) From marrying	الرِّضَاعَةَ	(Arriḍā 'ata) Suckling	فَرَضْتُمْ	(Faraḍtum) Settled for them
تَرَاضَوْا	(Tarāḍau) They agree between themselves	سَلَّمْتُمْ	(Sallamtum) You pay	تَغْفُوا	(Ta 'fū) You remit
يُوعِظُ	(Yū'azu) Is admonished; Advised	يُتَوَفَّوْنَ	(Yutawaffauna) They die	يَغْفُونَ	(Ya 'fūna) They remit; Forgive
أَزْكَى لَكُمْ	(Azkā lakum) It is more blessed for you	يَذَرُونَ	(Yadharūna) They leave	عُقْدَةُ النِّكَاحِ	('Uqdattunnikāhi) Tie of marriage
أَطْهَرُ	(Atharu) Purer	لَا يَسْتَحْيِ	(Lā yastahyi) He does not disdain	خَبِيرٌ	(Khabīrun) Is aware of
يُرِضِعَنَّ	(Yurḍi'na) They give suck	عَرَضْتُمْ	('Arraḍtum) You spoke indirectly	لَا تَنْسَوُ	(Lā tansau) Do not forget
حَوْلَيْنِ	(Ḥaulaini) Two years	خِطْبَةٌ	(Khitbatun) Proposal of marriage	الْفَضْلُ	(Al-faḍla) Good; Grace
كَامِلَيْنِ	(Kāmilaini) Two full; Complete	أَكْنَنْتُمْ	(Aknantum) You conceal; Keep hidden	حَافِظُوا	(Ḥāfiẓū) Watch; Guard
يُتِمُّ	(Yutimmu) He completes	سَتَذْكُرُوهُنَّ	(Sataḍhkurūhunna) You will think of them	قُومُوا	(Qūmū) Stand; Be ready
تَسْتَرْضِعُو	(Tastarḍi'ū) You desire to engage a wet-nurse	تَوَاعِدُوهُنَّ	(Tawā'idūhunna) You will make a contract with them	قَائِتِينَ	(Qānifina) Submissively; Humbly
عَلَى الْمَوْلُودِ لَهُ	('Alal maulūdi lahū) Father is responsible	لَنْ تَفْعَلُوا	(Lan taf'alū) Never shall you do	خِفْتُمْ	(Khiftum) You fear
رِزْقُهُنَّ	(Rizquhunna) Their (the mothers) maintenance	لَا تَعْزِمُوا	(Lā ta'zimū) Resolve not on the marriage tie	رَجَالًا	(Rijālan) Walking; On foot

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رُكْبَانًا	(Rukbānan) Riding	تَوَلَّوْا	(Tawallau) They turned back	كَمْ مِّنْ	(Kammin) How many
أَمِنْتُمْ	(Amintum) When you are safe	بَعَثَ	(Ba'atha) Appointed	فِتْنَةً قَلِيلَةً	(Fi'atun qalilatin) A small party
يُتَوَفَّوْنَ	(Yutawaffauna) Those who will die	أَتَى يَكُونُ	(Annā yakūnu) How can he have	غَلَبَتْ	(Ghalabat) Triumphed
يَذَرُونَ	(Yadharūna) Leave behind	لَمْ يُؤْتِ	(Lamm Yū'ta) He is not given	لَمَّا	(Lammā) When
مَتَاعًا	(Matā'an) Provision	سَعَةً	(Sa'atan) Abundance of	بَرَزُوا	(Barazū) They issued forth
الْحَوْلِ	(Al-hauli) For a year	إِصْطَفَاهُ	(Iṣṭafahu) Chosen him	أَفْرِغْ	(Afrigh) Pour forth
غَيْرِ إِخْرَاجٍ	(Ghaira ikhrājin) Without being turned out	زَادَهُ	(Zadahū) Has increased him	صَبْرًا	(Ṣabran) Steadfastness
خَرَجْنَ	(Kharajna) They go out	بَسْطَةً	(Bastatan) Abundantly	ثَبَّتْ	(Thabbat) Make firm
الْأُوفُ	(Ulūfun) Thousands	وَاسِعٌ	(Wāsi'un) Bountiful	فَهَزَمُوهُمْ	(Fahazamūhum) They routed them
حَذَرَ الْمَوْتِ	(Ḥadharalmauti) Fearing death	مَا بَقِيَ	(Mā baqiya) What remains	فَوْقَ	(Fauqa) More than small
مُوتُوا	(Mūtū) Die	سَكِينَةً	(Sakinatun) Tranquility	بَلَّكَ الرُّسُلُ	(Tilkarrusulu) These Messengers
أَحْيَاهُمْ	(Ahyāhum) Brought them to life	تَحْمِلُ	(Taḥmilu) Bearing it	فَضَّلْنَا	(Faddalnā) We have exalted
فَيُضَاعِفُهُ	(Fayuda'ifuhū) He may multiply it	فَصَلَ	(Faṣala) Set out	أَيَّدَنَاهُ	(Ayyadnāhu) Strengthened him
يَقْبِضُ	(Yaqbiḍu) Receives	جُنُودٌ	(Junūdun) Forces	اِقْتَتَلَ	(Aqtatala) (They) fought among themselves killing one another
يَبْسُطُ	(Yabsuṭu) Enlarges	مُبْتَلًى	(Mubtali) Will try you	لَا يَبِيعُ	(Lā bai'un) No buying
الْمَلَأُ	(Al-mala-u) Chiefs	شَرِبَ	(Shariba) Drinks	لَا خُلَّةَ	(Lā khullatun) No selling
إِنْعَثَ لَنَا	(Ib'ath lanā) Appoint for us	لَمْ يَطْعَمَهُ	(Lam yat'amhu) Who tastes it not	الْحَيُّ	(Al-Hayyu) The Living
مَلِكًا	(Malikan) A King	إِغْتَرَفَ	(Ightarafa) Who takes	الْقَيُّومُ	(Al-Qayyūmu) The Self-Subsisting
هَلْ عَسَيْتُمْ	(Hal 'asaitum) Is it not likely that	غُرْفَةً	(Ghurfatun) A handful of water	سِنَةً	(Sinatun) Slumber
أَلَّا تُقَاتِلُوا	(Allā tuqātilū) You will not fight	جَاوَزَهُ	(Jawazahū) They crossed	مَنْ ذَا الَّذِي	(Man dhalladhī) Whosoever is
مَا لَنَا	(Mā lanā) What reason we have	يَظُنُّونَ	(Yazunnūna) Those who knew	يَشْفَعُ	(Yashfa'u) Intercede

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
مَا بَيْنَ أَيْدِيهِمْ	(<i>Mā baina aidihim</i>) What is before them	حَاجَّ	(<i>Hā ajja</i>) Disputed	لِنَجْعَلَكَ	(<i>Li naj'alaka</i>) That we make you
مَا خَلْفَهُمْ	(<i>Mā khalfahum</i>) What is behind them	يَأْتِي	(<i>Ya 'ti</i>) He brings	الْعِظَامُ	(<i>Al-'izāmu</i>) Bones
لَا يُحِيطُونَ	(<i>Lā yuhītūna</i>) They encompass nothing	فَاتٍ	(<i>Fa'ti</i>) Then bring it	يَسْتَهْزِئُ	(<i>Yastahzi'u</i>) He (Allāh) will punish mockery
وَسِعَ	(<i>Wasi'a</i>) Extends	بُهَتَ	(<i>Buhita</i>) Dumbfounded	نُنْشِزُهَا	(<i>Nunshizuhā</i>) We set them
كُرْسِيُّهُ	(<i>Kursiyyuhu</i>) His Kingdom	مَرَّ	(<i>Marra</i>) Passed by	نَكْسُوهُمْ	(<i>Naksūhā</i>) We clothe them
لَا يَئُودُهُ	(<i>Lā ya'ūduhū</i>) That does not weary him	خَاوِيَةً	(<i>Khāwiyatan</i>) Had fallen down upon	الْمُسَخَّرِ	(<i>Al-musakhkhari</i>) Pressed into service
حِفْظُهُمَا	(<i>Hifzuhumā</i>) The care of them	عُرُوشُهَا	(<i>'Urūshihā</i>) Its roofs	أَرِنِي	(<i>Arinī</i>) Show me
الْعَلِيُّ	(<i>Al-'Aliyyu</i>) The High	مُلَاقُوا	(<i>Mu'laqū</i>) Those who will meet	كَيْفَ تُحْيِي	(<i>Kaifa tuhyi</i>) How You give life
الْعَظِيمُ	(<i>Al-'Aẓimu</i>) The Great	يُحْيِي	(<i>Yuhyī</i>) He will restore to life	صُرَّ	(<i>Ṣurr</i>) Make attached; Domesticate
لَا إِكْرَاهَ	(<i>Lā ikrāha</i>) No compulsion	مَوْتَهَا	(<i>Mautihā</i>) Its destruction	جَبَلٌ	(<i>Jabalun</i>) A hill
تَبَيَّنَ	(<i>Tabayyana</i>) Has become distinct	أَمَاتَهُ اللَّهُ	(<i>Amātahullāhu</i>) Allāh caused him to die	جُزْءٌ	(<i>Juz'an</i>) A part or a portion
الرُّشْدُ	(<i>Arrushdu</i>) The right way	مِائَةٌ	(<i>Mi'ata</i>) A hundred	أَدْعُهُنَّ	(<i>Ud'uhunna</i>) Call them
الْغَى	(<i>Al-ghayyu</i>) Wrong path	عَامٍ	(<i>'Āmin</i>) Year	يَأْتِيَنَّكَ	(<i>Ya'tinaka</i>) They (birds) will come to thee
الطَّاغُوتُ	(<i>Attāghūtu</i>) Those who transgress	بَعَثَهُ	(<i>Ba'athahū</i>) He raised him	سَعِيًّا	(<i>Sa'yan</i>) In haste; Running
اِسْتَمْسَكَ	(<i>Istamsaka</i>) He has grasped strongly	يُؤْصَلُ	(<i>Yūṣala</i>) It is to be joined	حَبَّةٌ	(<i>Habbatin</i>) A grain of corn
عُرْوَةُ الْوُثْقَى	(<i>'Urwatilwuthqā</i>) Strong handle	لَبِثْتَ	(<i>Labithta</i>) You had remained	أَنْبَتَتْ	(<i>Anbatat</i>) It (a grain of corn) grows
أَوْلِيَائُهُمْ	(<i>Auliya'uhum</i>) Their friends	أَنْظُرْ	(<i>Unzur</i>) Look at	سَنَابِلَ	(<i>Sanābila</i>) Corn-ears
إِنْفِصَامُ	(<i>Infiṣāmu</i>) Breaking	طَعَامِكَ	(<i>Ta'amika</i>) Your food	يُضَاعَفُ	(<i>Yuḍā'ifu</i>) Multiplies
أَنْبَأَ	(<i>Anbā'a</i>) He informed	شَرَابِكَ	(<i>Sharābika</i>) Your drink	لَا يُتَّبِعُونَ	(<i>Lā yutbi'ūna</i>) They follow not
يُخْرِجُهُمْ	(<i>Yukhrijuhum</i>) He brings them out	لَمْ يَنْسَهُ	(<i>Lam yatasannahu</i>) Have not rotted	مَنَا	(<i>Mannā</i>) Taunt; Favor; Good bounty
أَلَمْ تَرَ	(<i>Alam tara</i>) Have you not heard	حِمَارِكَ	(<i>Himārika</i>) Your ass; Donkey	كَثِيرًا	(<i>Kathīran</i>) Many

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غَنِيٌّ	(<i>Ghaniyyun</i>) Self-Sufficient	أَيُّودُ	(<i>Ayawaddu</i>) Would he desire	مَا أَنْفَقْتُمْ	(<i>Mā anfaqtum</i>) Whatsoever you spent
لَوْلَا	(<i>Lau lā</i>) If had it not been	نَخْلٌ / نَخِيلٌ	(<i>Nakhlun</i>) Palm-tree(s)	مَا نَذَرْتُمْ	(<i>Mā nadhartum</i>) Whatsoever you vowed
لَا تُبْطِلُوا	(<i>Lā tubtilū</i>) Render not vain	أَعْنَابٌ	(<i>A 'nābun</i>) Vines	أَنْصَارُ	(<i>Anṣārun</i>) Helpers
رِثَاءَ النَّاسِ	(<i>Ri'ā'annāsi</i>) To be seen of men	الْكِبَرُ	(<i>Al-kibru</i>) Old age	أَجْرُهُمْ	(<i>Ajruhum</i>) Their reward
صَفْوَانٌ	(<i>Safwānun</i>) Rock	إِعْصَارٌ	(<i>I'sārun</i>) Whirlwind	فَنِعْمًا هِيَ	(<i>Fani'immā hiya</i>) It is well and good
تُرَابٌ	(<i>Turābun</i>) Earth; Dust	فَاحْتَرَقَتْ	(<i>Faḥtaraqat</i>) That (garden) be all burnt	تُخْفُوهُمْ	(<i>Tukhfūhā</i>) You hide them (alms)
عَرَضَ	(<i>'Arada</i>) He put before	طَيِّبَاتٌ	(<i>Tayyibātu</i>) Good things	تُؤْتُوهَا	(<i>Tu'tūhā</i>) Give this (alms) to
وَابِلٌ	(<i>Wābilun</i>) Heavy rain	تَيَمَّمُوا	(<i>Tayammamū</i>) Seek; Intend	فُقَرَاءٌ	(<i>Fuqarā'u</i>) The Poor
تَرَكَهُ	(<i>Tarakahū</i>) He left it	الْخَبِيثُ	(<i>Al-khabītha</i>) Bad thing	يُكَفِّرُ	(<i>Yukaffir</i>) He will remit
صَلْدًا	(<i>Ṣaldan</i>) Bare Rock	لَسْتُمْ بِأَخِذِيهِ	(<i>Lastum bi ākhidhīhi</i>) You would not take it	سَيِّئَاتِكُمْ	(<i>Sayyi ātikum</i>) Your sins
يَقْدِرُونَ	(<i>Yaqdirūna</i>) They have power	أَصَابَهُ	(<i>Aṣābahū</i>) Has stricken him	أُحْصِرُوا	(<i>Uḥṣirū</i>) Those who are detained
إِبْتِغَاءً	(<i>Ibtighā'a</i>) To seek	تُغْمِضُوا	(<i>Tughmiḍū</i>) Connive	ضَرَبْنَا فِي الْأَرْضِ	(<i>Ḍarban fīlardi</i>) To move about in the land
مَرْضَاتِ اللَّهِ	(<i>Mardātillāhi</i>) The pleasure of Allāh	حَمِيدٌ	(<i>Ḥamīdun</i>) Praiseworthy	يَحْسِبُهُمْ	(<i>Yahṣabahum</i>) Thinks them
تَشْبِيئًا	(<i>Tashbītan</i>) To strengthen	يَعِدُّكُمْ	(<i>Ya'idukum</i>) He threatens you	الْجَاهِلُ	(<i>Al-jāhīlu</i>) The ignorant
أَنْفُسِهِمْ	(<i>Anfusihim</i>) Their souls	الْفَقْرُ	(<i>Al-faqrā</i>) Poverty	الْتَعَفُّ	(<i>Atta'affāfu</i>) Abstaining from begging
رَبْوَةٌ	(<i>Rabwatin</i>) Elevated ground	يَأْمُرُكُمْ	(<i>Ya'murukum</i>) He enjoins upon you	تَعْرِفُهُمْ	(<i>Ta'rifuhum</i>) You know them
كَمَثَلٍ	(<i>Kamathali</i>) Like the case of	فَتَكُونَا	(<i>Fatakūnā</i>) Lest both of you will be	بِسِيمَتِهِمْ	(<i>Bi simāhum</i>) By their appearance
فَأَتَتْ	(<i>Fa ātat</i>) It brought forth	سَوَاءٌ	(<i>Sawā'un</i>) Same; Alike; Equal	يَسْتَلُونُ	(<i>Yas'alūna</i>) They beg
أَكْلَهَا	(<i>Ukulahā</i>) Its fruit	يُؤْتِي	(<i>Yūti</i>) He grants	إِلْكَافًا	(<i>Ilhāfan</i>) With importunity
ضِعْفَيْنِ	(<i>Di'faini</i>) Twofold	يُؤْتِ الْحِكْمَةَ	(<i>Yū'talḥikmata</i>) He was granted wisdom	سِرًّا	(<i>Sirran</i>) Secretly
طَلٌّ	(<i>Tallun</i>) Light rain	أَمَرَ اللَّهُ	(<i>Amarallāhu</i>) Allāh commanded	عَلَانِيَةً	(<i>'Alāniyatan</i>) Openly

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يَحْزَنُونَ	(Yahzanūna) They wil grieve	تُرْجَعُونَ	(Turja 'ūna) You shall be made to return	لَا تَسْمَأُوا	(Lā tusma 'ū) Be not averse; Weary
وَاللَّهُ يَعِدُكُمْ	(Wallāhu ya 'idukum) Allāh promises you	تُؤْفَى	(Tuwaffā) You shall be paid in full	أَدْنَى	(Adnā) Is more equitable
الرِّبَا	(Arribā) Interest	تَدَايَنْتُمْ	(Tadāyantum) Borrow one from another	لَا تَرْتَابُوا	(Lā tartābū) Keep you away from doubt
لَا يَقُومُونَ	(Lā yaqūmūna) They do not rise	دَيْنٍ	(Dainin) Debt; Lending	حَاضِرَةٌ	(Ḥādiratan) On the spot; Ready
إِلَّا كَمَا	(Illā kamā) Except whom	رُءُوسُ أَمْوَالِكُمْ	(Ru 'usu amwālikum) Principal; Capital-stock	تُدِيرُونَهَا	(Tudirūnahā) You give or take merchandise among yourselves
يَخْخَبُطُ	(Yatakhabbatu) He (Satan) smites	مُسَمًّى	(Musamman) Fixed	تَبَايَعْتُمْ	(Tabāya 'tum) Sell one to another
الْبَيْعِ	(Al-bai 'u) Trade	فَاكْتُبُوهُ	(Faktubūhu) Write it down	يُضَارَّ	(Yuḍā arra) He is done harm
إِمَّا	(Immā) If	وَلْيَكْتُبْ	(Walyaktub) Let (a scribe) write	قُوَّةٌ	(Quwwatin) Force; Power
يَمْحَقُ اللَّهُ	(Yamḥaqu'llāhu) Allāh will blot out	لَا يَأْبَ	(Lā ya 'ba) He should not refuse	فَرِهْنُ	(Farihānun) Pledge
يُزْبِي	(Yurbī) He will cause to increase	وَلْيُمْلِلْ	(Walyumlil) And he should dictate	مَقْبُوضَةٌ	(Maqbūḍatun) With possession
كَفَّارٌ	(Kaffārun) A confirmed disbeliever	لَا يَنْخَسِ	(Lā yabkhas) He should not diminish	أَمِنَ	(Aminā) He entrusted
أَتْنِمٌ	(Athimūn) Arch-sinner	سَفِيهًا	(Safihan) Low understanding	فَلْيُؤَدِّ	(Fal-yu 'addi) He should surrender
وَذَرُوا	(Wadharū) Relinquish; Give up	شِئْتُمَا	(Shi 'tumā) Both of you wish	أَوْ تُؤْمِنَ	(U 'tumina) He is entrusted
مَا بَقِيَ	(Mā baqiya) What remains	إِسْتَشْهِدُوا	(Istash hadū) Call; Appoint witness	لَا تَكْتُمُوا	(Lā taktumū) Do not conceal
فَإَذْنُوا	(Fa 'dhanū) Be ready; Assure	شَهِيدَيْنِ	(Shahīdaini) Two witnesses	يَكْتُمُ	(Yaktum) He conceals
تُبْتُمْ	(Tubtum) You repent	رِجَالٌ	(Rijālun) Men	أَنْتُمْ	(Athimūn) Sinful
تَظْلِمُونَ	(Tazlimūna) You wrong or shall wrong	إِمْرَأَتَانِ	(Imra-atāni) Two women	قَلْبُهُ	(Qalbuhū) His heart
دُوْعُسْرَةٍ	(Dhū 'usratin) One who is in straitened circumstances	تَرْضَوْنَ	(Tarḍauna) You approve	تُبْدُوا	(Tubdū) You disclose
فَنَفِزَةٌ	(Fanāziratun) Respite will be granted	تَحِضِلُ	(Taḥillu) She (woman) forgets	تُخْفُوهُ	(Tukhfū hu) You keep it hidden
مَيْسِرَةٍ	(Maisaratun) Time of ease	فَتَذَكِّرُ	Fatudhakkira) Then she may remind	يَحَاسِبُكُمْ	(Yuhāsibkum) He will call you to account
تَصَدَّقُوا	(Taṣaddaqū) Remit it as charity	إِذَا مَا دُعُوا	(Idhā mā du 'ū) When they are called	لَا نُفَرِّقُ	(Lā nufarriqu) We make no distinction

ARABIC	ENGLISH	ARABIC	ENGLISH	ARABIC	ENGLISH
عَلَى سَفَرٍ	(‘Alā safarin) On a journey	مِنَ الْمَسِّ	(Minal massi) With insanity	تَجْعَلُ	(Taj‘al) You will create
لَمْ تَجِدُوْ	(Lam tajidū) Do not find	فَانْتَهَى	(Fantahā) He desists	يُخَادِعُونَ	(Yukhādī ‘ūna) They want to deceive
كَاتِبًا	(Kātiban) A scribe	مَا سَلَفَ	(Mā salaf) Which he recieved in the past	يُفْسِدُ	(Yufsidu) He will cause disorder
غُفِرَ اِنَّكَ	(Ghufrānaka) We implore Your forgiveness	أَمْرُهُ	(Amruhū) His affair	يَسْفِكُ	(Yasfiku) He will shed
إِلَيْكَ الْمَصِيرُ	(Ilaikal-maṣīru) To Thee is the return	رَبِحْتَ	(Rabiḥat) It brought gain	يَقْطَعُونَ	(Yaqṭa ‘ūna) They cut asunder
لَا يُكَلِّفُ	(Lā yukallifu) He burdens not	أُسْجِدُوا	(Usjudū) Submit; Obey; Carry out	أَعُوذُ	(A ‘ūdhu) I seek refuge
كَسَبَتْ	(Kasabat) She accomplished; Earned	لَا تُظْلَمُونَ	(Lā tuzlamūna) Nor shall you be wronged	أَوْفُوا	(Aufū) You fulfil
اِكْتَسَبَتْ	(Iktasabat) She accomplished in the form of evil	أَقْسَطُ	(Aqsatu) More equitable	أُوفِ	(Ūfi) I shall fulfil
لَا تُؤَاخِذْنَا	(Lā tu ‘ākhidhnā) Do not punish us	بِجَارَةٍ	(Tijāratan) Merchandise	إِيَّايَ	(Iyyāya) Me alone
نَسِينَا	(Nasinā) We forgot	كَفَرُوا	(Kafarū) They disbelieved; They refused	فَارْهَبُونِ	(Farhabūni) Me alone fear
أَخْطَانَا	(Akhtānā) We fell into error	إِصْرًا	(Isran) A responsibilty	لَمْ أَقُلْ	(Lam aqul) Did I not say
لَا تَحْمِلْ عَلَيْنَا	(Lā taḥmil ‘alainā) Lay not on us	وَإَرْحَمْنَا	(Warḥamnā) Have mercy on us	أَبْنَاءَ	(Abnā ‘a) Sons
لَا تُحْمِلْنَا	(Lā tuḥammilnā) Burden us not	عِبَادِي	(‘Ibādī) My servants	بَابُ	(Bābun) The gate
وَأَعْفُ عَنَّا	(Wa ‘fu ‘annā) Efface our sins	أَيْدِي	(Aidi) Hands	يَخْدَعُونَ	(Yakhda ‘ūna) They deceive
فَاغْفِرْ لَنَا	(Faghfir lanā) So grant us forgiveness	فَرَّقْنَا بِكُمْ	(Farraqnā bikum) We divided for you	أَنْذَرْتُ	(Andharta) Thou warn
مَوْلَانَا	(Maulānā) Our Master	أَنْجَيْنَا	(Anjainā) We saved	تَحْمِلُ	(Taḥmilu) They (angels) will bear
فَانصُرْنَا	(Fanṣurnā) So help us	أَغْرَقْنَا	(Aghraqnā) We drowned	أَبْصَارِ	(Abṣari) Eyes
يَكْذِبُونَ	(Yakdhibūna) They lie	يَسْؤُمُونَ	(Yasūmūna) They afflicted	يُنْفِقُونَ	(Yunfiqūna) They spend
أَقَامَ	(Aqāma) Observes	يُذَبِّحُونَ	(Yudhabbiḥūna) They killed	يَشْعُرُونَ	(Yash ‘urūna) They percive; They feel
يَقُومُونَ	(Yaqūmūna) They rise	يَسْتَحْيُونَ	(Yastahyūna) They spared; Let live	إِلَى حِينٍ	(Ilā ḥini) For a time

QUR'ĀNIC PRAYERS

God Almighty says in the Holy Qur'ān about acceptance of prayers:

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ

wa idhā sa-alaka 'ibādī 'annī fa innī qarīb uḡibu d'awataddā'i idhā da'ān

And when My servants ask thee about Me, say: I am near. I answer the prayer of the suppliant when he prays to Me. (2:187)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

ammañyyuḡibul mudṭarra idhā da'āhu wa yakshifussū-'a

Or, Who answers the distressed person when he calls upon Him, and removes the evil. (27:63)

RECITATION OF THE HOLY QUR'ĀN

عَنْ رَافِعِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ لِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي
الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَأَخَذَ بِيَدِي فَلَمَّا
أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ لِأَعْلَمَنَّكَ
أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتُهُ -

Ḥaḍrat Rafī' bin Mu'illā^{ra} relates: The Holy Prophet^{sa} said to me: "Shall I tell you before you go out of the mosque which is the greatest chapter of the Qur'ān? Then he took hold of my hand. When we were about to issue from the mosque I said to him: 'Messenger^{sa} of Allāh, you had said that you would tell me which is the greatest Chapter of the Qur'ān.' He answered: '*Alḥamdu lillāhi rabbil 'ālamīn*' (All praise belongs to Allāh, Lord of all the worlds) , the opening chapter which contains the seven oft-repeated verses and the Great Qur'ān which has been bestowed upon me.' "

(Bukhārī kitāb faḍā'ilul Qur'ān bāb faḍl fātiḥatul kitāb)

QUR'ĀNIC PRAYERS

§

Ḥaḍrat ‘Abdullāh bin ‘Abbās relates that it was revealed to the Holy Prophet^{sa} that there existed such a complete prayer the like of which had not been revealed to any earlier Prophet. This prayer includes *Sūrah Al-Fātiḥah* and last verses of *Sūrah Al-Baqarah*. Whosoever asks God Almighty for anything through these prayers has his prayer accepted by God Almighty.

(An-Nasā’i Kitābul Ifitāḥ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

In the Name of Allāh, the Gracious, the Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ ۝ لَا غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

*alḥamdu lillāhi rabbil ‘ālamīn arrahmā nirrahīm māliki yaumiddīn iyyāka
na‘budu wa iyyāka nasta‘in ihdi naṣṣirāṭal mustaqīm ṣirāṭalladhīna
an‘amta ‘alaihim ghairil maghdūbi ‘alaihim wa laḍḍuā allin*

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou has bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray. (1:1-7)

Ḥaḍrat Ubayy bin Ka‘b relates that the Holy Prophet^{sa} has called *Sūrah Al-Fātiḥah* as the best of the Holy Qur’ān.

(Mustadrak Ḥākim)

§

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ ۖ وَأَرِنَا مَنَاسِكَنَا
وَتُبَّ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ۝

*rabbanā waj‘alnā muslimaini laka wamin dhurriyyatinā ummatammuslima
tallaka wa arinā manāsikanā wa tub ‘alainā innaka antattawwāburrahīm*

O our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* merciful. (2:129)

§

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً ۖ وَقِنَا عَذَابَ النَّارِ ۝

*rabbanā ātinā fiddunyā ḥasanatañwwa fil āakhirāti ḥasanatañwwa qinā
‘adhābannār*

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire. (2:202)

§

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

*rabbanā afrigh ‘alainā ṣabrañwwa thabbit aqdāmanā wanṣurnā ‘alal
qaumil kāfirin*

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people. (2:251)

§

سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ٥

sami'nā wa aṭa'nā ghufrānaka rabbanā wa ilaikal maṣīr

We hear and we obey. We implore Thy forgiveness. O our Lord, and to Thee is the returning. (2:286)

§

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۖ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا ۖ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا ۖ وَارْحَمْنَا ۖ وَأَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٥

*rabbanā lā tu'akhidhnā innasīnā au akhta'na rabbanā wa lā taḥmil 'alainā
iṣran kamā ḥamaltahū 'alalladhīna min qablinā rabbanā wa lā tuḥammilnā
mā lā ṭāqatalanā bih wa'fu 'annā, waghfirlanā, warḥamnā anta mauḷanā
fanṣurnā 'alal qaumil kāfirīn*

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people. (2:287)

§

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۖ إِنَّكَ أَنْتَ
الْوَهَّابُ ٥

*rabbanā lā tuzigh qulūbanā ba'da idh hadaitanā wa hablanā milladunka
raḥmatan innaka antal wahhāb*

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3: 9)

§

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ قِنَا عَذَابَ النَّارِ ۝

rabbanā innanā āmannā faghfir lanā dhunūbanā waqinā ‘adhābannār

Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire. (3:17)

§

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ۖ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

qulillāhumma mālikal mulki tu’til mulka man tashā-’u wa tanzi’ul mulka mimman tashā-’u wa tu’izzu man tashā-’u wa tudhillu man tashā-’u biyadikal khair innaka ‘alā kulli shai’in qadīr

"Say, 'O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.'" (3:27)

§

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝

rabbi habli milladunka dhurriyyatan ṭayyibatan innaka samī‘uddu‘ā’

My Lord, grant me from Thyself pure off-spring; surely, Thou art the Hearer of prayer.
(3: 39)

§

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

rabbanā āmannā bimā anzalta wattaba‘narrasūla faktubnā ma‘ashshāhidīn

Our Lord, we believe in that which Thou has sent down and we follow this Messenger. So write us down among those who bear witness. (3:54)

§

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ۝

*rabbanaghfir lanā dhunūbanā wa isrāfinā fi amrinā wa thabbīt aqdāmanā
wanṣurnā ‘alal qaumil kāfirīn*

Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (3:148)

§

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝

ḥasbunallāhu wa ni‘mal vakīl

Sufficient for us is Allāh, and an excellent Guardian is He. (3:174)

§

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۝

rabbanā mā khalaqta hādihā bāṭilan subhānaka faqinā ‘adhābannār

Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. (3:192)

§

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ ۖ فَآمَنَّا ۖ رَبَّنَا فَاعْفُ زُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ ۝

rabbanā innanā sami‘nā munādiyañyyunādī lil imāni an āminū birabbikum fa āmannā, rabbanā faghfirlanā dhunūbanā wa kaffir ‘annā sayyi ātinā wa tawaffanā ma‘al abrār

Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous. (3:194)

§

رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝

rabbanā wa ātina mā wa‘attanā ‘alā rusūlika wa lā tukhzinā yaumal qiyāmah innaka lā tukhliful mī‘ād.

Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise. (3:195)

§

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ؕ وَاجْعَلْ لَّنَا مِنْ لَدُنْكَ وَلِيًّا ۖ
وَاجْعَلْ مِنْ لَدُنْكَ نَصِيرًا ۝

*rabbanā akhrijnā min hādhil qaryatizẓālimi ahluhā waj'allanā
milladunka waliyyaṇwwaj'al milladunka naṣīra*

Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper. (4:76)

§

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۖ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ۝

*rabbanā āmannā faktubnā ma'ashshāhidīn wamā lanā lā nu'minu billāhi
wamā jā'anā minal ḥaqqi wa naṭma'u aṇyyudkhi lanā rabbunā ma'al
qaumiṣṣāliḥīn*

Our Lord, we believe, so write us down among those who bear witness. 'And why should we not believe in Allāh and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?' (5:84-85)

§

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا ۖ وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

*rabbanā ḡalamnā anfusanā wa illam taghfīrlanā wa tarḡamnā lanakūnanna
minal khāsīrīn*

Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on

us, we shall surely be of the lost. (7:24)

§

رَبُّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ٥

rabbanā lā taj‘alnā ma‘al qaumizzālimīn

Our Lord, put us not with the unjust people. (7:48)

§

رَبُّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ تَوْفُّنَا مُسْلِمِينَ ٥

rabbanā afrigh ‘alainā ṣabrañwwa tawaffanā muslimīn

Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee. (7:127)

§

لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَ يَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ٥

la illam yarḥamnā rabbunā wa yaghfir lanā lanakūnanna minal khāsirīn

If our Lord do not have mercy on us and forgive us, we shall surely be among the losers. (7:150)

§

رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ٥

rabbighfirli wali akhī wa adkhilnā fi rahmatika wa anta arḥamurrāḥimīn

My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy. (7:152)

§

أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ٥

anta waliyyunā faghfir lanā warḥamnā wa anta khairul ghāfirīn

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

§

وَاصْنُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُذِنَّا إِلَيْكَ ۖ

waktub lanā fi hādhi hiddunyā ḥasnatañwwa fil āakhirati innā hudnā ilaika

And ordain for us good in this word, as well as in the next; we have turned to You *seeking forgiveness*. (7:157)

§

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ٥ وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ٥

rabbanā lā taj'alnā fitnatallil qaumizzālimīna wa najjinā bi rahmatika minal qaumil kāfirīn

Our Lord, make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people. (10:86-87)

§

بِسْمِ اللَّهِ مَجْرِبَهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ٥

bismillāhi majrayhā wa mursāha inna rabbī laghafūrrahīm

In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. (11:42)

§

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي
أَكُنْ مِنَ الْخَسِرِينَ ٥

rabbi innī a ‘ūdhubika an as’alaka mā laisa li bihī ‘ilm wa illā taghfirli wa tarhamni akumminal khāsirīn

My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers. (11:48)

§

رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ
إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ٥

rabbissijnu a-ḥabbu ilayya mimmā yad‘ūnanī ilaihi wa illā taṣrif ‘anni kaidahunna aṣbu ilaihinna wa akumminal jāhilīn

O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant. (12:34)

§

أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَ الْحَقِّينِ بِالصَّالِحِينَ ٥

*anta waliyyi fiddunyā wal-ākhirati tawaffanī muslimaṭṭwwa al-ḥiqnī
biṣṣālihīn*

Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous. (12:102)

§

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ٥ رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ٥

*rabbij'alnī muqīmaṣṣalāti wamin dhurriyyatī rabbanā wataqabbal du'ā'
rabbanaghfirli wali wālidayya wa lil-mu'minīna yauma yaqūmul ḥisāb*

My Lord, make me observe Prayer, and my children *too*. Our Lord! Do accept my prayer. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.' (14:41-42)

§

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ٥

rabbirḥamhumā kamā rabbayānī ṣaghīra

My Lord, have mercy on them even as they nourished me in *my* childhood. (17: 25)

§

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نُّصِيْرًا ۝

*rabbi adkhilnī mudkhala ṣidqiñwwa akhrijnī mukhraja ṣidqiñwwaj‘allī
milladunka sulṭānannaṣīra*

O my Lord, make my entry a good entry and *then* make me come forth with a good forthcoming. And grant me from Thyself a helping power. (17:81)

§

رَبَّنَا اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هِدْيًا لَّنَا مِنْ اَمْرِنَا رَشَدًا ۝

rabbanā ātinā milladunka raḥmatañwwa hayyi‘lanā min amrinā rashadā

Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair. (18:11)

§

رَبِّ اَشْرَحْ لِيْ صَدْرِيْ ۝ وَّ يَسِّرْ لِّيْ اَمْرِيْ ۝ وَاَحْلِلْ عُقْدَةً مِّنْ لِّسَانِيْ ۝
يَفْقَهُوا قَوْلِيْ ۝

*rabbishrahli ṣadrī wa yassirli amrī wahlul ‘uqdatammillisānī yafqahū
qaulī*

My Lord, open up for me my heart, and ease for me my task, and untie the knot of my tongue, that they may understand my speech. (20:26-29)

§

رَبِّ زِدْنِي عِلْمًا ۝

rabbi dhidnī ‘ilmā

O my Lord, increase me in knowledge. (20:115)

§

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

annī massanī yaḍḍurru wa anta arḥamurrāḥimīn

Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)

§

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

lā ilāha illā anta subḥānaka innī kuntū minazzālimīn

There is no God but You, Holy are You. I have indeed been of the wrongdoers. (21:88)

§

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۝

rabbi lā tadharnī fardāñwwa anta khairul wārithīn

My Lord, leave me not childless, and Thou art the Best of inheritors.(21: 90)

§

رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۝

rabbihkum bilhaq wa rabbunarraḥmānūl musta‘anu ‘alā mā taṣifūn

My Lord, judge Thou with truth. Our Lord is the Gracious *God* Whose help is to be sought against that which you assert. (21: 113)

§

الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ۝ وَقُلْ رَبِّ انْزِلْنِي مُنْزَلًا مُّبْرَكًا
خَيْرُ الْمُنْزِلِينَ ۝

*alḥamdulillā hilladhī najjānā minal qaumizzālimīn wa qul rabbi anzilnī
munzalamubārakan khairul munzilīn*

All praise belongs to Allāh Who has saved us from the unjust people! "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land. (23:29-30)

§

رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ ۖ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ۝

rabbi immā turiyannī mā yū‘adūn rabbi falā taj‘alnī fil qaumizzālimīn

My Lord, if Thou wilt show me that with which they are threatened. 'My Lord, then place me not with the wrongdoing people.' (23:94-95)

§

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۝ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝

rabbi a'udhubika min hamazātishshayāfīni wa a'udhubika rabbi a'nyyahḍurūn

My Lord! I seek refuge in You from the incitements of the satans. 'And I seek refuge in Thee, my Lord, lest they come near me.' (23:98-99)

§

رَبَّنَا أَمَنَّكَ فَاعْفُزْ لَنَا وَارْحَمْنَا وَ أَنْتَ خَيْرُ الرَّحِمِينَ ۝

rabbanā āmannā faghfir lanā warḥamnā wa anta khairurrāḥimīn

Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy. (23:110)

§

رَبِّ اغْفِرْ وَارْحَمْ وَ أَنْتَ خَيْرُ الرَّحِمِينَ ۝

rabbighfir warḥam wa anta khairurrāḥimīn

My Lord, forgive and have mercy, and Thou art the Best of those who show mercy. (23:119)

§

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

rabbansrif 'annā 'adhāba jahannam inna 'adhābahā kāna gharamā

Our Lord, evert from us the punishment of Hell for the punishment thereof is a lasting torment. (25:66)

§

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

rabbanā hablanā min azwājinā wa dhurriyyātinā qurrata a'yuniñwwaj'alnā lilmuttaqīna imāmā

Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous. (25:75)

§

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ۝

wa idhā maridtu fa huwa yashfin

And when I am ill, it is He Who restores me to health. (26:81)

§

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ ۝ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝

rabbi habli ḥukmañwwa alḥiqnī biṣṣālihīn, waj'allī lisāna ṣidqin fil ākhirīna, waj'alnī miñwwarathati jannatinna'im

My Lord, bestow wisdom on me and join me with the righteous; 'And give me a true reputation among posterity; 'And make me *one* of the inheritors of the Garden of Bliss.' (26: 84-86)

§

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ٥

rabbi najjinī wa ahlī mimmā ya‘malūn

My Lord, save me and my family from what they do. (26:170)

§

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ٥

*rabbi auzi‘nī an ashkura ni‘matakallafī an‘amta ‘alayya wa ‘alā wālidayya
wa an a‘mala ṣāliḥan tarḍāhu wa adkhilnī bi raḥmatika fī ‘ibādikaṣṣāliḥīn*

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do *such* good works as would please You, and admit me, by Your mercy, among Your righteous servants. (27:20)

§

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

rabbi innī ḡalamtu nafsī faghfirli

My Lord, I have wronged my soul, therefore forgive me. (28:17)

§

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ٥

rabbi najjinī minal qaumizzālimīn

My Lord, deliver me from the unjust people. (28:22)

§

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ٥

rabbi innī limā anzalta ilayya min khairin faqīr

O My Lord, a beggar I am of whatever good You bestow on me. (28:25)

§

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ٥

rabbinṣurnī ‘alal qaumil mufsidīn

Help me, my Lord, against the wicked people. (29:31)

§

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ٥

rabbi habli minasṣālihīn

My Lord, grant me a righteous son. (37: 101)

§

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ٥

subhānalladhī sakhkhara lanā hādhā wamā kunnā lahū muqrinīn

Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it.
(43:14)

§

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ٥

rabbanakshif ‘annal ‘adhāba innā mu’minūn

Then will the people cry: 'Our Lord, remove from us the torment; truly, we are believers.'
(44:13)

§

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ بِعَمَّتِكَ إِلَهِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنَّي تُبْتُ إِلَيْكَ وَ إِنِّي مِنَ الْمُسْلِمِينَ ٥

*rabbi auzi‘nī an ashkura ni‘mata kallafī an‘amta ‘alayya wa ‘alā wālidayya
wa an a‘mala ṣāliḥan tarḍāhu wa aṣliḥ li fi dhurriyyafī innī tubtu ilaika wa
innī minal muslimīn*

My Lord, grant me *the power* that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee*. (46:16)

§

أَنَا مَغْلُوبٌ فَاتَّخِذْ ٥

annī maghlūbun fantāṣir

I am overcome, so *come* Thou *to my help*. (54:11)

§

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ٥

*rabbanaghfir lanā wali-ikhwāninalladhīna sabaqūnā bil īmāni walā taj'al fi
qulūbinā ghillallilladhīna āmanū rabbanā innaka ra'ūfurrahīm*

Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful. (59: 11)

§

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ٥ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ
كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ٥

*rabbanā 'alaika tawakkalnā wa ilaika anabnā wa ilaikal maṣīr, rabbanā lā
taj'alnā fitnatallilladhīna kafarū waghfir lanā rabbanā innaka antal 'azīzul
ḥakīm*

Our Lord, inThee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return. Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise. (60:5-6)

§

رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

rabbanā atmim lanā nūranā waghfir lanā innaka ‘alā kulli shai’in qadīr

Our Lord, perfect our light for us and forgive us; surely Thou hast power over all thing.
(66:9)

§

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

*rabbighfir li wali wālidayya wa liman dakhala baitiya mu’mināñwwa
lil-mu’minīna wal-mu’mināti walā tazidizẓālimīna illā tabārā*

My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition.(71:29)

NOTES